ECCLESIASTICA METHERMENEUTICA, OR *Church-Cases Cleered.*

Wherein are held forth some things to reclaim Professors that are,

Slack-principled *ANTI-CHURCHIANS.*
Non-Church *SEEKERS.*
Church-*LEVELLERS.*

In a discusse of 12. Questions.

WITH A PACIFICATORY Preface, to Reconcile those commonly called *Presbyterians, Independents,* and *Anabaptists.*

By *D. N. Homes.*

Multi veritatem profitentur, confitentur pauciores, paucissimi sequuntur.

Hold fast the forme of sound words in Faith and Love, which is in Christ Jesus, 2 Tim. 1. 13.

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BIBLIOTHECA BODLEIANA

A Catalogue of the QUESTIONS.

1. WHether a Beleiver ought not to be known to be a Beleiver (in the judgement of true charity) before he be admitted by the Congregation to the Communion?
2. Whether Pastors or Teachers are externally to be called?
3. Whether the administration of the Seals belongs to a Pastor or Teacher?
4. Whether a gifted Brother, that hath some dexterity to declare the plaine truths of the Gospel, and exhort, being but a Brother, and not solemnly set apart to such an Office, may administer the Seals of Baptisme and the Lord Supper?
5. Whether there be any warrant in the Scripture for a form of Administration of the Lords Supper, by Pastor or Teacher?
6. Whether a Brother may propound any question whatsoever in, and to the Congregation, before he advise more privately with the Elder, or Elders?

7. *Whether a* Pastor *or* Teacher *of a particular Church rightly constituted, may administer Baptisme to any Beleivers children?*

8. *Whether it's necessary according to rule, that the Lords Supper be administred at night?*

9. *Whether members of particular Churches may indifferently heare else-where?*

10. *Whether* Teacher *be the more proper title of a preaching Elder, then* Pastor? *where is disscussed,* 1. *The precise nature of the* Pastorall part *of an Elder, viz.* Rule. 2. *The sameness of the Officer called* Pastor *or* Teacher. 3. *That there is no manifest proofe, that there is any New-Testament Elder, but a Preacher in Office.*

11. *Whether Church-affairs may be alwayes accounted as rightly concluded, if determined by the major vote?*

12. *Whether the opinion of the SEEKERS be according to the word of God? where the question between us and them, as they themselves have stated it, is largely handled, and their Arguments answered.*

TO

TO

HIS EXCELLENCIE,

THE

LORD GENERALL

CROMWELL.

SIR,

YOU may wonder at my impertinency, if not at my presumption, to inscribe this petty peice to *you*. But my ancient acquaintance with you (though too small perhaps, for you so long since to remember) and since that, the few words I have had *from* you,

and *of* you, do aſſure me of your humble Candor, and candid humility; and eſpecially of that excellent complexion of your Spirit (much ſuting with my principle) *to love cordially every one that cordially loves the Lord Jeſus Chriſt, how different ſoever in Opinion about Non-Fundamentalls, whiles ſuch, through ſimple darkneſs.*

This being your practiſe, and the deſign of this diſcourſe; the *Treatiſe to confute*; if not, the *Preface* to *compoſe*; I t uſted that this book and your breaſt would be meetly met. And may perhaps be a *Memento* to your Honour, to improve your high a d prone advantages to remove or compeſce (as former ſtate prudencies have done) all Heart-dividing names and notions of profeſſors. And truly if I may beg this indulgence of our ſupream *Senate*, to ſpeak this one word freely, in writing (having never had any other publick

publick Opportunity offered) I must needs say they are deeply ingaged to allay (what in them lies) those evill spirits of contentions about discipline, which they themselves raised. Had they only meditated and managed the placing in of good men, well gifted into preaching places; and only pressed upon them the *Bible*, as the All-sufficient *Directory*, all such Preachers would facily have concurred in the main, of *Prayer, Preaching, and Administration of the two Seales*, when they had prayed and preached the people fit (the platforms of those four in the Scripture being very plain) and so such peoples would of their own accord, through thirst after pure Ordinances, have sliden into particular Churches; which are in Christs Opinion a competent *appeal*, if any stand upon that point. And the un-taught people might have been stayd without Sacraments, till they themselves

themselves had been more sacred and sanctified: *But* (*Infundum medecina monet renovare dolorem*) the contrary course being taken presently, three parts (at least) of professors, unsatisfied, listed themselves into so many bodyes to stand upon their own defence against it, and against that party that should obtrude it on them. And from thence do take hint, every of them to cry up their own, and decry the others Way. Whence no doubt they that could not prevaile with *Peters Keys*, practised or plotted to catch up *Pauls Sword*.

The other parties by the Law of Nature engaged to defend themselves. Questionless, Dissention founded upon a deemed religious account becomes the spawn of uncivill civill-Warrs, and Incivilities of words and works, as hath appeared even to this day.

I wish therefore that the *Parliament* by your instigation (Noble Lord) might

might dethrone from our lips that contentious pride, and depoſe thoſe dividing terms from amongſt us, with a ſevere puniſhment to thoſe mouths that take them up, to caſt all others down, that own not their private *Tenet*.

The men of the preſent age, even over the whole Nation, are extreamly propenſe to Novelty-ſeeking factions in politicalls, and to a Non-entity of viſible profeſſion touching Religion. Your Lordſhip weeded well in the *Field* (I mean the Army) do your endeavour in the *Garden* too, that ſuch roots may not ſpring up. I will detain your Hour no longer; but take my leave, With earneſt prayer to the Allmighty for all bleſſings upon you: Which is the deſire of,

Your Servant

in Chriſt Jeſus.

NATH: HOMES.

A Pa-

A PACIFICATORY PREFACE

To reconcile thoſe commonly called *PRESBYTERIANS*, *INDEPENDENTS*, and *ANABAPTISTS*.

WEe premiſe 1. *That among them to whom we ſpeake, wee ſuppoſe (as we have alwayes conceived) a full agreement in the* Fundamentall Doctrinals of ſalvation: *For with diſſenters in thoſe wee will have nothing to doe, whiles* ſuch, *to make any agreement.* 2. *That our buſineſſe is not with the* Non-entities *in Church order, the* SEEKERS. *To them we can only ſay,* Return yee to your principles. *Ex nihilo nihil fit:* Nothing cannot be made to agree with ſomething. *The* Fooliſh Virgins *(Mat.* 25. *made a fair ſhew in religion, of* reformation *in their outſide* virginity, *or unblameableneſſe in practice, of* light *of knowledg in their* lamps, *of* holineſs *in being among* heavenlyes, *viz. in the* Kingdom of heaven *of Ordinances, they*

dwelt amidſt them ; of Saintſhip *in ſome* companying *with the* wiſe ; *of ſome* knowledg and expectation *of the comming of the* Bridegroom Chriſt, *in their going about to* trim their lamps; *But at laſt* their oyle is ſpent, *ſo that their* lamps goe out ; *that is, they had* loſt their Principles ; *ſo they prove, and are reproved, & rejected as fooliſh* Virgins. *True grace cannot be utterly loſt : And it muſt be meant of ſomething that maintained the light of their lamps, that was ſpent. Therefore it muſt needs be, that the thing they loſt was their* principles. *And to the ſame intent (in the ſame Chapter) is annext the parable of the* Talents, *of which the cloſe is* (verſ. 29.) From him that hath not ſhall be taken away, even that which he hath, and as an unprofitable ſervant he ſhall be caſt into utter darkneſſe. *The meaning whereof, according to the analogie of the parables, and and the tenor of this Compariſon, muſt neceſſarily be this ; That* he who builds not, nor augments his parts and practice upon, *and* according to the ſound principles of knowledg, which he at firſt received, ſhall at laſt, by divine Juſtice loſe even thoſe his principles, and be left in extream darkneſs, *&c. Surely thoſe miniſtrations and miniſtries, and their rules appointed by Chriſt in the* New Teſt. (*more excellent and gracious then the long-laſted* Old) *were not to be ſo ſhort lived, as to be practiſed*

ly for ſome 70. years, and then to be laid aſide for 1500. yeares. Paul *would never have ſo preſſed* Timothy *&* Titus *to* hold faſt, *and vphold* Goſpel order *from the argument of* Chriſts next coming, *if it had not been a thing to continue to that day. But my buſineſſe is not now with theſe in the matter of* pacification.

They that poſſibly may be made to agree (to whom I addreſs my ſelf) are the ENTITIES *of* viſible profeſſion, *commonly called* INDEPENDENTS, PRESBYTERIANS, *and* ANABAPTISTS, *who if having agreed firſt in* eſſentiating *principles, that* conſtitute the eſſences of things, *would alſo abate of their dividing Conteſtations about* non-eſſentialls, *the Compoſall would be eaſie, quick, and effectuall, at leaſt to a bland, and amicable bearing with, and brotherly owning one another.*

Now for the attaining this, let us wiſely and wiſhly take notice.

1. *That all men that know what* eſſence *is, cannot but be compelled in their underſtandings to acknowledg, that wherſoever is found the* matter *&* form *of a thing, there is the* eſſence *of that thing. That therfore,*

2. *All elſe are* non-eſſentials: *So that whether they be conſonant appendices, as their* preſence *doth not* conſtitute, *ſo their abſence can not* null *the* eſſence; *or*

are diſſonant impertinencies, the accumulation, accretion, or adherence of them to the eſſence, can by no meanes be ſaid utterly to drown or extinguiſh that eſſence. Therefore

3. More *or* leſſe *either in* extenſiveneſſe *of* quantity, *or* intenſiveneſſe *of* quality *cannot alter the* eſſentiall kind *of a thing. Theſe are all knowne principles, which hold true as in Divinity, ſo in all Arts and Sciences, ſo that I need not prove them, but rather apply them to the buſineſſe in hand.*

The differences between the three ways aforeſaid are theſe.

1. *The peculiar and main differences between the* Presbyterian *&* Independent *are two, viz.* Claſſes *and* Government. 1. *The* Presbyterians *conceive that they muſt have a* Claſſis *of many Miniſters and Elders of other Churches, as a power above the particular Congregation; which* Claſſes *firſt may* ordain *Miniſters of particular Congregations, and* 2. *To which any member of a particular Congregation may (if he thinks cauſe) appeale.* 2. *They conceive that the* government *of the Congregation, in taking in, & caſting out,* &c. *ſhould be managed by the* Miniſter and Elders. *The* Independents *on the other ſide do hold that there*

there is no such appointment or constitution of Christ in the new Testament, as a standing Classis. *But that the particular Church is the highest fixed Ecclesiasticall power, to which Members must repaire in all matters Ecclesiasticall. And that by the Votes of the Brethren of the whole Church, together with the Ministers or Elders, all Businesses that concern the whole church should be translated. The Arguments on both sides are abundantly extant in Print and my design is a composing pacification, not a dividing Disputation, and therefore I only present the differences and the Rules whereby they may be made up, and healed.*

2. *The peculiar Differences wherein the* Anabaptists *dissent from both* Presbiterians and Independents *are also two*, viz. *In* Antipædo Baptisme, and Brotherly Administrators. *They conceive that all that enter into Church Fellowship should be first* baptized at ripe years;, *And that any gifted Brother may by the consent of the rest*, administer the word and Seales, *without any solemne* call by suffrage of the Members, and setting apart, by fasting, prayer, and Imposition of hands. *Now both* Independents and Presbiterians *do most justly*

ly dissent from them in these, as hath been largely discussed in private and in print: Wherein we have called amaine for a Rule *or* Precept *for these things, but never yet was any made to appear.*

The Way to compose all these thus dissenting, unto a Competent agreement, is to keep rightly to the three preceding Rules; which must be applyed thus.

The first Application of them is, that where there is a competent number of visible Saints, *which are the matter of a particular visible Church; and an* evident uniting of those Saints for Church ends, *which are the* Form *of such a Church, there of necessity must be owned by all the three dissenting parties,* a true particular visible Church, *according to the* first Rule. *That these are the* Matter and Form *of a particular visible Church, (as* 1 Cor. 1. 2.) *is granted by all the dissenting parties; attested in their practise. For they profess to looke on that* Saint-ship *as the* Fundamentall matter; *and on that union as the* immediate form, *as we shall see cleerly by and by.*

If any indeavour to widen the difference, *saying, such a Church takes in for the generall, many Members that are but*

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meer morall men having no ſign of any inward work of Grace (being unable to declare any thing of the nature of true Faith and Regeneration) or do worſe, admitting diverſe that walk in ſome particulars offenſively, not caſting them out; both which other Churches, do for the moſt part carefully looke to, and prevent; we may narrow up and compoſe this, *by having recourſe to the former rules, thus. Firſt, there being in that ſuppoſed Church a competent number of true viſible Saints, in the ſerious Judgment of judicious Charity, united as aforeſaid; ſufficient to make up the ſum of* one offending, and two admoniſhing *that Offendor, and a* Church *beſide to whom thoſe two may complain of that Offender, in caſe he be obſtinate, there muſt needs be a true Church* in Eſſence, *according to the firſt Rule. Secondly, the accumulation and adherence of ſeverall other* diſſonant impertinent *nominall members doth not utterly drown, and extinguiſh that Church in the Eſſence thereof, according to the ſecond* Rule. *Many Wens and Warts, a ſixt finger or toe, or the like redundancies of nature do not unman the man that hath them. Thirdly, that more or leſſe* care *in* Admiſſion or Election (*ſo as they keep*

within the latitude aforesayd, of having a sufficient Church Number of true visible Saints) or more or less in number of such Saints; above the sayd Competent number and due latitude, do not alter the essentiall kind *of that Church according to the third* Rule. *There are of the seven Churches in* Revel. 2. *and* 3. Chapt. *Some that were very careless about their members, and their Offences, yet having a competent number of saints within each Church Christ cals the* Churches, *and* John *salutes them with* Grace, and Peace to them, *&c. If others* stretch the difference, *by saying such a Church do part with their power in government by Minister and Elders only, and in allowance of appeals to Classes*, &c, *This difference may be thus* contracted, *that still in that supposed Church there remaining the true* matter and form *of a Church, the other things being* non-essentiall, *do not un-essent that Church, according to the first and second rule. And Government by more or fewer (so as the Government preserves the Essence of the Church within its due latitude) do not alter the Essentiall kind of the Church; according to the third* Rule. Of Appeales more after.

If others tare the breach greater, *in*

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ſaying that the members of the ſayd ſuppoſed Church, or of one more exalt, and free from the former exceptions, were not baptized at ripe yeares, *and therefore ſuch named Churches, are not indeed true Churches. This rent may be thus* drawn and exactly cloſed, *that in regard* baptiſme *is not* matter or form *of a Church, much leſſe* both, *but viſible ſaints in union to that purpoſe; the ſayd exception of* Baptiſme *cannot diſſentiate, or* null *the eſſence of a Church. That* Baptiſme *is neither* matter nor form *of a Church, appears by the* Anabaptiſts *profeſſed* Rule; *atteſted, at leaſt in ſome of their practiſes, which makes Baptiſme to be but a Circumſtance of the* matter. *For when they have after their way baptized a man, they do not then preſently own him as a Member of their Church who baptized him; that is deferred till after that they ſolemnly receive him into fellowſhip. Yea and in caſe that between his baptiſme and the time he be received in, he breaks out, to cauſe a doubt of his beleiverſhip, he is not admitted by them into fellowſhip at all. And* Quod precedit eſſentiam non eſt de eſſentia, *that which precedes the Eſſence of a thing, is not of the eſſence of that thing. So that Baptiſme cannot*

not be of the eſſence of a Church. They that were baptized, Matth 3. And John. 3. *were of a Church, but not by virtue of Baptiſme. They were by it neither* onted *of the* Jewiſh *Church, nor immediately* inned *into a Chriſtian Church. For not till three years after, that Chriſt was aſcended* (Act. 1.) *is there any intimation of a Chriſtian Church,* Act. 2. *And if* Baptiſme in the whole bulk *be not of the* Eſſence *of a Church, much leſſe is the* Circumſtance of time *in baptizing, of the Eſſence, But is only a* Non-eſſentiall; *ſo that its* preſence *doth not* conſtitute, *nor its abſence* deſtitut *or diſſolve the* Eſſence *of a Church; according to the ſecond Rule. And therefore if any do unchurch Churches in their proteſt upon this account of Baptiſme they build a wall of an irreconcilable difference which God forbid.*

2. *Application of the three Rules is this; the* Matter *of a* Councill, Synod, *or the like thing to a* Claſſis *is a company of pious learned and able gifted Elders and Brethren: the* Form *is their meeting in debate upon matters Eccleſiaſticall and Religious. Therefore whether it be* fixed or not fixed to a place; ſtanding or not ſtanding, *in* time *of a* perpetuall *Conſtitution; or occaſi-*

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onally called, is not of the matter or form *of it, but a* non Essential, *and a* Circumstance only, *as must needs be yeilded by all the said three dissenting parties, & therfore whether the one party useth a* certain set number of such as a constant constitution, *or the other party useth* some such more or fewer and occasionally *called*, Ere natâ, *as the present emergency requires; the* Councill, Synod or analogicall Classis, *is still the same in Essence and the Churches of severall Judgments that use them are in* Essence *still the same. For whatsoever is,* Extra essentiam rei, non est de essentia illius rei, *what soever is* without the nature of the essence of the thing, is not of the Essence of that thing.

If some would extend the dissent by this obiection, that Churches of one iudgement submit to the said Council, Synod, &c. to impose *upon them, and are contented to* stand or fall by their sentence; *when Churches of another iudgement call them but* for advise, *and yeild to their sentence but upon condition that it be evident to them that their sentence is according to divine rule; This is cut off by this answer, That* more or lesse *doth not alter the Essence or kind of a thing, according to th*

third Rule, Howbeit in these things relating to the effect (*which are* non-essentials, *because* quod sequitur essentiam, non est ipsa essentia, *that which* follows after the essence, *is not the* very essence *it selfe*) *I say in these things relating to the effect, they all, implicitely at least, accord*: *As in the said supposition, they all agree that* Classes, Synods, *yea* Councils, *although* Oecumenicall, *may erre*; *and therefore doe believe, that they are not bound in Conscience before God to submit to them, if they state the matter contrary to the divine rule. Even as they all hold, that calling such for Counsel and advise, and doe see that their advise is not contrary to what the word of Christ holds forth, they ought to act suitable to that advise.*

3. *Application of the said Rules is, That as the form of an* Organicall Church, *that may dispense all Christs Ordinances, is endowment with Officers for that end (the Scriptures throughout putting a wide difference with great emphasis, between the* Brethren *of a Church, and the* Church-Officers) *so the* matter *of a Church-Officer, or a right Administrator is a* sufficiently gifted Brother *for that office, or administration, (as* Paul *Rom.* 12. *and in his Epistles*

ſtles to Timothy *and* Titus *doth diſtinctly holdforth*) *the* form, *his* call, *which all along the Bible, was either immediate from God, by viſions, &c. atteſted by ſome extraordinary indowment, ſenſibly manifeſt; or* mediately *by the Saints, with faſting, prayer, and impoſition of hands* (*as we have it oft in the hyſtorie of the Acts.*) *Now this* forme *being wanting in the Anabaptiſts adminiſtarators* (*if they be right in the matter of ſufficient giftednesſe, the Oratorie of exhorting being a ſmall part of a worthy Miniſter*) *there cannot be acknowledged the eſſence of a true Church Officer or Adminiſtrator. And ſo all his adminiſtrations of the* Seales *eſpecially is null; I ſay of the* Seales *eſpecially, becauſe we read of a kind of preaching out of Office* (*as well as in Office*) *but not ſo of Adminiſtration of the Seales, and therefore the Lord give more light to them that ſo practiſe.*

The Fourth Application of the ſayd Rules is, that being the matter and forme of a right and true Adminiſtrator, or church-officer, *as aforeſaid, in the third Application; it will neceſſarily follow, that whether the particular Church,* with *the Aſſiſtance of Elders of other Churches, or* without *them, ordaine their own Officers,*

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or Administrators, it doth not alter the essence of a true and right Administrator or Officer.

Thus have I with all cleerenesse and candor I could, stated the matter of difference, and the manner and method of composall, between the dissenting Brethren of three several iudgements: If I could now perswade them all to the practise *of compliance, if but so far as to an owning one anothers way as true in the essence wher the essence manifestly appears (as hath been held forth) much dishonor to God much grif to one another, much advantage to the enemie, much hinderance to the entertainment of the Gospel (al which have too long been sad effects upon this nation) would be removed: can wee forget that its Gods prerogative, to stamp a iudgement upon the minds? Why then are wee discontented one against another touching* non-essentials, *and* non-fundamentalls *as if a man could enlighten, or change his own mind or as if theon party might not be as confident as the other, where the rule doth not appear clearly to decide to each dissenter? The truth it; there is a great want of love, and of the practick of* bearing *and forbearing one toward another,* Circumcision *and* uncircumcision, and observation of the ceremonial

law,

law, *were farr wider differences in the* (nature of the thing) *between* believers *in the* Apoſtles *times, then any of ours aforenamed yet* when thouſands of believers were unſatisfid of the abrogation of the ceremonial law *and* circumciſion, *the* Elders *of the Church at* Hieruſalem (*with whom* Jamee *was then preſent*) *gave adviſe to* Paul, *and* Paul *acted it publickly* and *ſolemnly to* purifie *himſelfe, according to the* ceremonial law, Act. 21, verſ. 17, 18, 19, 20, *&c. to the end of the* 27. *verſe*: *And upon the ſame account he circumciſed* Timothy, Act. 16. 1, &c. *to the end of* 5. *verſ* (*which is the cloſe*) *the words whereof are very conſiderable*, viz. So were the Churches eſtabliſhed in the faith, and increaſed in number dayly.

Now (*to give you no more inſtances*) *what an infinite ſhame is this to us that they ſo ſtooped to one another in reall acted condeſcenſion in greater matters, but we cannot condeſcend to one vnother in leſſer, ſo much as in a good opinion Affection and charity of one towards another. The Apoſtle is oft up with this.* That there is neither Circumciſion nor uncircumiciſion, *&c.* But we are (if Beleevers) all one in Chriſt. Our ſtate in Chriſt is the available thing. *Gal.*

3. 28.

3. 28. *Gal.* 6. 16. *And in ſeverall other pſaces, in which he doth ſhrilly call upon us all that profeſſe Faith in Chriſt deerly to own one another as we are in him, and to prize one another under that fundamentall Notion what ever other petty differences there are amongſt us. And upon ſuch walking ſo, the Apoſtle pronounceth his Apoſtolicall benediction* (Gal. 61. 7.) As many as walk according to this rule, Peace be on them, and upon the Iſrael of God. *The Lord hath been whipping us theſe ſeven or eight yeares ſorely, into an agreement, which not yet attained, he is yet whipping us longer and ſtronger and with a new rod. Tis in vain to kick againſt the Pricks* (*as Chriſt told* Paul Act. 9.) *Let us that profeſſe faith ſhew it in our zealous Chriſtian love to one another, then ſhall our wayes pleaſe God, who moſtly and mightily throughout the Goſpell calls for the duty of love above o-other practicals, it being fundamental to al ſuch, And* when our wayes pleaſe God (ſaith Solomon) our enemies ſhall be at Peace with us. *Which is the Prayer of,*

From my Study there the 20. Day of the ſixth Moneth, Anno Chriſti, 1651.

D. N. Homes, *Teacher of the Church at* Mary Staynings London.

ENIG-

ENIGMATOLOGIA, ECCLESIASTICA.

Church Cases cleered.

I. Question.

Q. *Whether a Beleiver, meerly as a Beleiver, hath a right, and ought to be received by a particular rightly constituted church unto the Lords Supper.*

A. The *Episcopall* and *Presbyterian* party (at least in their practice) answer *negatively* to this *Question*. For the Episcopall party were not (according to their *Rubrick*) to admit any to the Communion, touching whom the rest of the Communicants were not satisfied. And the *Presbyterians*

rians doe by their *Elders* examine every Communicant (how much Saint-ship soever he or shee may pretend) afore admission to the Communion. And withall doe suppose their implicite joyning themselves, as members to that Congregation, if not Members else-where. Nor wonder therefore if wee goe so high as to give this answer. Namely. A man as a Beleiver, hath a *remote radicall* right, not an *immediate actuall* right. By *faith he* hath *jus ad rem*, a right to it; but *Gospel-Church-order* must give him *jus in re*, a right *in it*. And hee that *is* a Beleiver must be *known* to the particular Church to be a Believer (according to their Proportion of the *Spirit of discerning*), or else they cannot receive him but with doubting consciences, if not scandalized, in admitting they know not whom, whether a *Saint*, or a *Moralist*; the Body of the Church never receiving satisfaction from him therein whereby to owne him as a meet Member with them.

Reasons for this judgement in this thing are many. But be contented with these few.

1. There is a strong relation between the *Pastor* and *Flock*, *Elder* and *People*, Acts 20. 28. *Heb.* 13. 17. They are not borne into

into *this* relation, as Parents and Children into their relation; but are reciprocally elected, and mutually choſen into it as an Husband and Wife, Maſter and Servant. Interchangeable conſent is given and taken on both ſides, to be engaged into, and to act according to their reſpective relations. Theſe not having the *intellectuall* communication of minds, as *Angels*, by cloſe application of eſſences, and intention of Wills, to make one another know their thoughts, as Fire ſticks laid appoſitely together, communicate their fiery qualities; there ariſeth a naturall neceſſity, that they muſt as *men* expreſſe themſelves by *words*, which may *tantamount* be in effect, a ſufficient manifeſtation of their faith, (1 *Pet.* 3. 15. Be ready always to give an anſwer to every man that asketh you reaſon of the hope that is in you, with meekneſſe and fear) and a promiſe integrating them into their diſtinct relations, as *I give my ſelfe up in the Lord a member of this Church*; We *engage as a Church to take care of you as of a member*; both to perform each according to the word of Chriſt, as farre as he ſhall give light and power, 2 *Cor.* 8. 5. *They firſt gave themſelves up to the Lord, and unto us by the will of God.*

2. The *Paſtor*, *Teacher*, *Elder*, or

Angel (all is one) of a particular Church, hath not an *Apoſtolicall* Commiſſion, enlarged, and extenſive to all the Saints in the world, or in a Kingdome, in reſpect of *ſome* Ordinances; nor of *any* in *Office*, but as hee is fixed in a particular Congregation, that called him to his *Office*, and ſo extends from thence his Miniſtration, only ſo far as Scripture limitations extend his leave. *Acts* 20. 28. *Heb.* 13. 17. *Rev.* 2. & 3. Chapters, in each inſcription to the 7. Churches, *Tit.* 1. 5. But by the ſelfe ſame reaſon that a *Paſtor* may admit one, *quatenus ipſum*, meerly as hee is a Beleiver, hee may admit one hundred, one thouſand, one million, one hundred millions, and ſo all Beleivers ſucceſſively, *&c.* and ſo extend his Commiſſion to an *Apoſtolicall* latitude and longitude, till the line of it, drawn beyond its Teader, breaks in peices, and the wals of the Church be utterly laid waſt (which are commended as moſt glorious, *Revel.* 21. And the Apoſtle puts a wide difference between WITHIN, and WITHOUT, 1 *Cor.* 5. 12, 13.) Church-order prevents that inconvenience; and Admiſſion of known members of other right conſtituted Chruches doth not inferre it. They are in order. Every *Bee* dwells in his owne Hive. Occaſionally they ſuck a Flower

Flower farr abroad now and then. What priviledg they have with us, we have with them, as neceſſary occaſions carry us interchangeably. We are ſure on both ſides of the fitneſſes of them that communicate; Or wee know where to complain for redreſſe if they walke diſorderly. So every one ſtands in a diſtinct order, and the proceſſe of Miniſteriall diſpenſations is not into infinite, which will be plainer in the next reaſon.

3. By what notion a man is admitted to the *Lords Supper* (being a peculiar Church-Ordinance, and emphatically to this, called the *Communion*, 1 *Cor.* 10.16. 21.) by the ſame he is under the Ordinance of *Diſcipline*, for that which *inned* him, muſt *out* him, mend him, or end him (as a member) if he reforme not. But Saint-ſhip, or faith makes him only a Member of the univerſall Church, and ſo he cannot be cenſured, in caſe of default, but by the univerſall Church (of which he is a member) which is impoſſible according to rule, and ſo may live in many crimes of which the Laws of men take no cogniſance, without Church-correction.

Theſe reaſons are enough (from him that intends brevity and plainneſſe) to put the ſtudious ſoule into a conſideration, whether

hee doth well, not to ſtand in that Goſpel way where Chriſt uſeth to paſſe by, and diſpence in order his Ordinances (as hee did the Loaves to the Multitude, parcelled, and rancked into fifties, *&c.*) He gaines not *Bartimeus* his oppertunity; Nor is the better for the ſtirring of the waters of *Bethesda*, or the ſtreame of *Jordan*, becauſe he keeps out. He loſeth his Almes, becauſe he waits not at the *beautifull gate of the Temple*. Yea, theſe are enough to make an ingenuous Saint to ſee the unreaſonable injuſtice, that a ſet number of forty or fifty Beleivers, *&c.* ſhould be incorporated and fixed in a Church, bearing the charge of maintenance to their *Elder*, burthened with the care of mutuall watching, preſſed with many reproaches and outward difficulties, to wait in a readineſſe for the receivall of all *ambulatory* Communicants, who will not be in a poſture to repay reciprocally the ſame accommodation to others. The truth is, they are more to be wondred at that decline Church-order (though under never ſo high a pretence of Religion) then thoſe that ſtrictly ſtand upon it. So much Fleſh as is in us, ſo much *fooliſhneſſe* ſeems to be in the Miniſtration of the Goſpel, 1 *Cor.*1.*v.*23. It's too eaſie for us to reſt too much upon Ordinan-

ces

ces, but we cannot ſtand too much for that which Chriſt requires. On the other ſide there is too much appearance, that men may in theſe times of frowning, upon particular Churches, decline Church-order, as a compendious way at one ſhock to keepe off all perſecution; a thing that *Moſes* the rather choſe, *that hee might ſuffer with the people of God*, Hebr. 11. Surely there is a common illumination radiated into the hearts of all that pretend to Church-ſhip, as bound to Ordinances, I ſay a common illumination, little leſſe then as a kind of law of nature, *that men that pretend to godlineſſe ſhould ſubmit to order, afore they communicate. Anabaptiſts* require, that they firſt confeſs their faith, and be baptized. The *Presbytery* injoyn, that firſt they be examined and approved by the Elder-ſhip. *Epiſcopacy* injoyns that firſt they be catechiſed, and found free from groſs ſcandalous vices. *Papacy* brings them firſt to Shrift and Confeſſion. Thoſe therefore that keepe out of Church-order, vaſtly differ from all men in the World, that have any name, or ſhew of Churches, and much more from them that are rightly ſo. Thus of the firſt Queſtion.

II. Question

Q. *WHether Teachers, or Pastors are to be externally called to their offices by the election of the People?*

That is,

Explan. It is granted (say the Questionists) that *Elders* and *Deacons* are to be externally called to their offices by the Election of the People; but the Question is, whether *Pastors* and *Teachers* ought so to be called to Office?

A. Pastors and Teachers are externally to be called to their Office by election of the people.

1. Proofe is, that *Acts* 14. 23. *And when they had ordained them Elders in every Church, and had prayed with fasting they commended them to the Lord. The Greek hath more in it,* χειροτονησαντες δε αυτοις πρεσβυτερους κατ' εκκλησιαν, That is, *when they* namely *Paul* and *Barnabas*, *V.* 14, *V.* 20 *had discerned, singled out, or set apart, by the suffrages of the People lifting up their hands* (to *signifie their votes*) *Elders unto them* (namely to the Disciples of *Listra*, *Iconium* and *Antioch*, whom they confirmed, V. 22. and now set-

led

led into particuler Churches, V. 23. That this is the true force of the word, and was the custome of the Churches to do their things, by the votes of the Brethren, lifting up their hands, is made more plain by, 2. *Cor.* 8. 19. *And not only that, but who* (that is the Brother V. 16.) *was chosen of the Churches to travell with us, with this grace or gift or Benevolence.* The word *chosen* in Greek is of the same theme or root as that *Act.* 14, 23. For it is, Κειροτονηθεὶς, that is, he was *chosen* (of the Churches) by the *Churches voting, with lifting up of their hands.* The expresse mention of *who* chose him, *viz.* the *Churches* doth cleerly manifest that the votes of many hands did concur, and that the hand of one or two of the Apostles did not do the thing. This custome of the *Greeks.* (Οἷς αν πλεῖστη χειροτονία γιγνηται, *Plato.* χειροτονία κρατεῖ, *Plutarch*) thus to manifest their votes by the lifting up, or holding forth their hands, was so notoriously known and famous, that the learned *Romans* took it up, as a memorable observation. *Porrexerunt manus, psephisma natum est.* Cic. pro. l Flacco. That is *they stretched or reached forth their hands and a decree was made.* So then the Apostles committed in this 14. of *Act.* 23. 23. The choise or election of the

the *Elders* (that is *Paſtors, &c.* ſaith *Beza*) to the People. The χειροτονια, the voting, by lifting up of hands was the act of the Brethren. But the *Ordination* (as they call it) of thoſe Elders, that is, the ſolemn conſtituting of them, and ſetting them over thoſe who had *elected* them, to be their Elders, this the Apoſtles did. χειροθεσια was the Act of the Apoſtles. So 2 *Tim.* 1. 6. *Stir up the gift of God which is in thee, by the putting on, or laying on of my hands.* So that the act of the *Apoſtles*, had in it a contrary motion to the Act of the *People*. The People *elected* by *lifting up* of hands; the Apoſtles *ordayned* or *conſtituted* by *laying down* their hands upon thoſe that were elected. And therefore in this 14. of *Acts* 23. the Greek *word* χειροτονησαντες, is *expreſſe* for the Peoples act, but the whole *ſentence* in Greek χειροτονησαντες αυτοις, &c. προσευξαμενοι, &c. *intimates and implies* alſo the Act of the Apoſtles. For when it is ſaid, *and when they had ſet apart for them or unto them by lifting up of hands, Elders praying with faſtings; they gave them up to the Lord, on whom they had beleeved* (ſo cloſe to the Greek, and without any AND in the middle of the Verſe) all this intimates that after the Brethren had *elected* their

Δια της επιθεσεως των χειρων μου.

their Elders, the Apoſtles *ordained* and *conſtituted* them with the ſcripture ſolemnity, of Faſting and Prayer, and *gave them* to the *Churches* and *delivered them up to the Lord* for devoting themſelves to him, and Gods giving aſſiſtance to them to execute thoſe Offices. For this actuall conſtitution or ordination was with Faſtings and Prayers, as their conſtant ſolemnity, *Acts* 13. 1. 2. 3. *Now there were in the Church that was at* Antioch *certain Prophets and Teachers*, &c. *And as they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid, ſeperate me* (there likely is their Election at leaſt) Barnabas *and* Saul, *for the work whereunto I have called them.* (Viz. inwardly) *and when they had faſted and prayed, and laid their hands upon them, they ſent them away*: There is their ordination.

2. Proofe, that *Paſtors* and *Teachers*, are externally to be called to their Office by the Peoples election of them, is this. If the People had an hand in *electing* the *ſupreameſt* and *loweſt* Church-Officers, *viz.* An *Apoſtle Act.* 1. And *Deacons Act.* 6. Then there is no *reaſon* to doubt whether they muſt have an hand in chooſing the *middle* Officers, *viz. Paſtors* and *Teachers*, there being no *Scripture* againſt it; but for it,

as

as was shewed before in the first Argument, For under Elders are comprehended *Pastors* and *Teachers* as shall be cleared in that which followes by and by. Insomuch, that the *Churches* that were neerer the purer times of the primitive Church of the Apostles, and further off from the dark or polluted times of Antichrist, did with great confidence affirm that, *Plebs maxime potestatem habet dignos sacerdotes elegendi, indignos rescusandi*, that is, *the People most especiall hath the power of choosing good or meet Ministers* (or Administrators of holy things, as the word properly signifies, *Sacerdos quasi sacra dans, sacra dicens sacra docens*) *And of refusing or casting off the bad, or unworthy*. So *Cypr.* who flowrished about the year two hundred twenty two after Christ.

For the cleering of the two former arguments, it remaines to be proved, that *Elders*, or *Presbyters*, as used in the language of the New Testament, about Church affaires of a New Testament Constitution, do comprehend all the Officers of the New Testament, except *Deacons*, and consequently they include *Pastors* and *Teachers*. This being cleered, the election of *Pastors* and

Teachers

Teachers by the People will be as manifest as if written with Sun Beams.

The Proposition to be laid down is this, that ELDER is the name of all Officers to whom the *Office* of *Preaching* is committed.

1. *Elder* signifies *Apostles*. *Peter* so calls himself, 1. *Pet.* 5. 1. *John* calls himself so likewise, *viz*, 2. *Ep. of John* v. 1. and 3. *Ep. of John* v. 1.

2. An *Elder* and a *Bishop* are all one, *Act.* 20.17.28, *And from* Miletus Paul *sent to* Ephesus *and called the* ELDERS *of the Church, and he said, take heed to your selves, and to all the flock over which the Holy Ghost hath made you* OVERSEERS: Greek Επισκοπους, BISHOPS. *Tit.* 1. 5. 6. 7. *For this cause I left thee in* Crete, &c. *to ordaine* ELDERS *in every City. If any be blameless*, &c. *For a* BISHOP *must be blameless.*

3. *Elder* and *Pastor* have the same name and Office imposed upon them. *Act.* 20. 17. 28. *Paul sent for the* ELDERS *of the Church at* Ephesus, *and said, take heed unto your selves, and unto all the Flock*, (*Greek.* παντὶ τῷ ποιμνίῳ, to all the PASTORAL flock or charge) *over which the Holy Ghost hath made you Overseers*, Gr.

(Gr. Ἐπισκόπες, *BISHOPS to feed* (Gr. ποιμαίνειν, to play the PASTORS to) *the Church of God.* 1, Pet. 5, 12. *I exhort the ELDERS to feed the flock of God which is among you, taking the oversight of them,* Gr. συμπρεσβύτερος παρακαλῶ ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τὸ θεὸ, ἐπισκοποῦντες, that is, *the ELDERS I exhort, to do the duty of PASTORS to the PASTORAL flock of God which is among you, discharging the Office of Bishops.*

4. By *Elder* and Bishop is signified the *Teacher.* 1. *Tim.* 3. 2. *If a man desires the Office of a Bishop he desireth a good work. A Bishop then must be blameless, the Husband of one Wife, vigilant, sober, of good behaviour, given to Hospitality, apt to TEACH.* with this compare *Tit.* 1. 5. 6. 7. And there you shall finde the same man or Officer to be called both *Bishop* and *Elder*, and the same qualifications given him as before the *Bishop* was to have. *For this cause I left thee in* Crete, &c. *to ordain ELDERS if any be blameless, &c. the Husband of one wife; for a Bishop must be blameless, &c. A lover of Hospitality, sober, just, holy, temporate. Holding the faithfull word as he hath been taught, THAT HE MAY BE ABLE BY SOUND DOCTRINE, BOTH*

BOTH TO EXHORT AND CONVINCE THE GAINSAYERS. For vain talkers mouths muſt be STOPPED.

So then, if the Scriptures thus cleerly hold forth the Peoples electing of *Elders*, and *Elders* in the new Teſtament phraſe comprehend all preaching Officers, then it neceſſarily followes, that the People elected *Paſtors* and *Teachers*. For a bare *ruling Elder* the ſcriptures of the new Teſtament know no ſuch Creature: Yea it is exceedingly to be doubted, and that upon ſtrong probabilities, whether the new Teſtament doth own any *Elder* of a Church (rightly conſtituted) unleſſe he be a Preacher in Office, of which more anon. Thus of the ſecond Queſtion.

III. Queſtion.

Q. *WHether the adminiſtration of the word and ſeales belongs peculiarly to Paſtors and teachers? and to them only, or rather it be not common to all gifted Brethren,?*

Explan. That is, whether there be any ſuch

such peculiar Office, as that of a Pastor or Teacher.

A. *Preaching, properly so called, and all Administration of the Seales according to the rules of the new Testament, is an office, & peculiar now to Pastors and Teachers* (Apostles being ceased) *and so not common to gifted Brethren.*

1. In generall, the Apostle, *Rom.* 12.3.4.5. 6. 7. 8. as a remedy against pride, and presumption of Brethren exalting themselves above their places, tels us, that God hath dispensed severall gifts, and severall places, relations, and Offices, wherein to exercise those gifts, that have fitted them for those places, relations, and offices, and every one to keep justly and precisely to, and to waite upon his own peculiar place, relation, and office wherein Christ hath set them, as severall members of severall uses and functions in a Body. The words of the Text, *Rom.* 12. are full and plain to this. *For I say* (saith the Apostle) *through the grace given unto me, to every man that is among you* (speaking to the famous Church that was at *Rome, Chap.* 1.) *not TO THINK OF HIMSELF MORE HIGHLY THEN HE OUGHT TO THINKE, but to think soberly, accordingly as God hath dealt*

dealt to every man the MEASURE *of Faith. For as we have many members in one Body, and* ALL MEMBERS *have not the* SAME OFFICE; *so we being many are one Body in Christ, and every one members of one another. Having then gifts* DIFFERING *according to the grace that is given us, whether prophesie, let us* PROPHESIE *according to the proportion of Faith; or* MINISTERIE, *let us* WAIT *on our Ministring, or he that* TEACHETH *one Teaching, or he that Exhorteth one Exhortation.*

2. In particular, the Lord Christ names & peculiariseth particular offices to particular men that had those Offices, particularly to exercise them, *even as Christ himself tooke not the honour of his office to himself, but was called of God as was* Aaron, Hebr. 5. 4.

1. There is mention of the *Bishops office*, and of it as a *singular office*, and it is well done, if a man desire it. *Gr.* ης if *any one* spoken distributatively of *one singled from the rest*, not aggregatively of *all in common*, 1 Tim. 3. 1. *This a is true saying, if a man or any one desire the* OFFICE *of a Bishop, he desireth a good worke.* Now a *Bishop* is to execute the Office of a *Pastor*, to

his flock, as was shewed afore, *Act.* 20. 28. and commanded to looke to it peculiarly, as set *over them by the Holy Ghost, for that* end. *Ibid. Act.* 20. 28. as was before cleared out of the Greeke.

2. There is mention of the *Teachers* office, and a command for him to waite peculiarly upon *Teaching*, as is plain in that *Rom.* 12, 4, 5, 6, *&c.* But now quoted, where it is set forth by a similitude, *all members have not the same office.* And in 1 *Cor.* 12. 29. The Apostle speaks this with great emphasis, and under the same comparison. *V.* 17. *If the whole Body were an eye, where were the hearing? &c. If they were all one member, where were the Body? And one member cannot say to another, I have no need of thee. Now ye are the Body of Christ, and members in particular, and God hath set Some in the Church. First, Apostles, Secondarily, Prophets, Thirdly, Teachers. Are all Apostles? are all Prophets? are all Teachers?* add to this 1 Tim. 5. 17. *Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and Doctrine.* The double honour is *countenance*, respect, that in the 17 Verse, and *maintenance*, that in the verse following: *For* (saith the Apostle, so he knitts it on)

the

he Scripture saith, thou shalt not muzzle the
outh of the oxe that treadeth out the Corne
nd the labourer is worthy of his reward.
he Apostle therein quoting *Deut.* 25.4
nd *Mat.* 10. 10. Now it is easily hence
ferred, that if all gifted Brethren of a
hurch have the *Teachers* office in common
mong them, as the Questionists would
ave it, then all those gifted brethren of a
hurch must have that double honour of
untenance and maintenance; which as it is
mpossible; so against the rule of the Apostle
this Text who restraines that double Ho-
our to the *Teacher*. For when this Text
omes to scanning more exactly, here will
e found no footing for such a creature as
bare *ruling Elder*. However, the mean
hile this serves the present occasion, that
he *Teaching* Elder must have a speciall
rown of Dignity put upon his Head, to
istinguish and dignifie him above the rest,
nd upon that *speciall* consideration that
e *labours in the word and Doctrine.*

To conclude the proofe of the affimative
ssertion, to this Quest. The Scriptures diverse
imes speak, and shew expresly, that *the*
reacher must have a speciall mission to call
im to that Office peculiarly, *Rom.* 10.
Preacher must be SENT: and unlesse

God *ſend* any by an extraordinary ſending as the Prophets of the old Teſtament, and *Apoſtles* of the new, they muſt be *ſent* by the election of the Church, and ordination of the Church-Officers, or elſe indifferently every gifted man, out of the ſwelling of his own private ordinary ſpirit, would arrogate to himſelf to be a *ſent* man; and preſume that he is gifted more then the Brethren can deem him gifted, or fit to ſpeak before others, that are more able, they muſt lay aſide their gifts to heare him. *Act.* 13. 2. *Paul*, (though an Apoſtle) and *Barnabas*, muſt be ſolemnly *ſeparated for the worke of the Miniſtery to which they were called, and muſt have hands laid upon them with faſting and prayer* afore they were *ſent* about the worke. So *Titus* muſt ordain the Biſhop-Elders that were to preach to the Churches in *Crete*. Thus of the third Queſtion.

IV. Queſtion.

WHether *a gifted brother, that hath ſome dexterity to declare the plain truths of the Goſpel, and to exhort*

exhort to holineſſe of converſation, being but Brother, and not ſet apart according to the rules and precedents of the New Teſtament, to an office of an Elder, Teacher, or &c. to that end, may lawfully not only declare and exhort, as afore ſaid, but alſo adminiſter the Seales of Baptiſme, and the Lords Supper?

Which Q. Joh. B. *exactly meets with*, Joh. 3. 27. *A man can receive nothing except it be given him from Heaven.*

For obſerve well, 1. The *words*, and then their *ſence and ſcope.*

The words examined.

1. For the words; in the *generall*, and in their *form* and *phraſe*, they are very emphatically expreſſed, and with great energie, and ſtrength of ſpeech. For they are delivered with *two Negatives* (which according to the *Greek Idiom*, Οὐδὲ οὐδεὶς ἄνθρωπος λαμβάνει οὐδὲ ἓν ἐὰν μὴ δεδομένον ἄνωθεν ἐκ τοῦ οὐρανοῦ, do more vehemently deny) utterly denying to MAN (ſo the Greek leaves it without any of *their articles*, or *logicall ſigne* of reſtriction, as ſignifying the univerſe of *mankinde*) any receivall or taking *any thing* eſpecially as the Text intends, *any ſpiritual thing*, unleſſe it *hath been*, or *firſt be* given him from *Heaven*, *q. d.* the *Heaven* of

Heavens. They that have any acquaintance with the Originall, can eaſily without my help ſee all that to be there.

In particular, there is very much in the phraſe, ὁ δύναται λαμβάνειν, *he cannot receive, or take*; there is a kinde of *impoſſibility* that a man ſhould *receive*, or take; that is, receive *really*, or take *juſtly*, any ſpirituall thing before he hath the gift of it from above, from Heaven. But the moſt lies in the word λαμβάνειν, which our Tranſlators render *Receive*.

Tis true, that ſometimes that Greek word is taken in a generall ſenſe to *receive*, wherein a man is meerly *paſſive* as in the divine infuſion of Graces; or the meer providentiall donation (from God) of ſome gifts, as of invention of wit, memory promptneſſe of Elocution, ſo far as they are at firſt donotive, and not as after they are further acquired, or increaſed by practice and experience; or in the ſucceſſe and good effect of the exerciſe of our graces gifts, or parts in other men, whereby either we as inſtruments betterthem, or become occaſions that they eſteem of us. And according to this acception of the word, ſome of the truth of the Text is held forth to us, for we may not exclude from Texts divine which

which are alwaies moſt comprehenſive, unleſs where they exclude, (though they have their *primary & ſecundary* meanings) *viz.* that man cannot *receive* Graces, or *Gifts*, or their ſaid ſucceſſes, but by gift from Heaven.

See an inſtance in Revel. 17. 9, 10. Viz. 7 Heads ſignifie 7. Mountaines and 7. Kings or Governments.

But the maine and principall intent of the Text (to make *Iohn* Baptiſts words a pat and appoſite anſwer to compoſe the diſputes above in the 25. and 26. verſes preceding) is to ſpeake of *taking upon one an office a ſpirituall office, a church office*, and the right, power, and authority thereof; to which the Greek word λαμβάνειν aptly ſerves. For firſt, The Native Greeks (who beſt know the intent, force, and uſe of their owne words and language) uſe that word, to aſſume, *take* of-*right*, or take upon one power, rule, goverment, *&c.* λαμβάνειν τὴν ἀξίωσιν, to take upon one a dignity. λαμβάνειν τὴν κλῆσιν, to take upon one the place of an *Aduocate* to maintain a cauſe, λαμβάνειν ἀρχήν, to undertake to be the Author of ſuch a work λαμβάνειν τὴν ἀρχὴν, to take upon one the *Principality, Royalty, or Government*, I liſt not where I might abound.

Suo jure ſumere Bud. *Thucid. & Plat. de leg.* Lucian. Xenoph. Idem.

2. The *Sept.* Tranſlators of the old Teſt. into Greek, uſe the word to the like intent of the Text, 2 *Sam.* 7. 8. Speaking of ſetting *David the Kingly Prophet* over the People of *Iſraell*, uſe the word λαμβάνειν. So of *taking a Pledge* (by which a man hath power over another in point of Articles or agreements) *Pro.* 20. 19. So of *Ahaz* and *Aſa's* Kingly power of taking out of the Houſe of the Lord, and the Houſe of the Princes, and the Royal Treaſury, Riches for confederacy: with the Kings of *Aſſyria and Syria*, 2 *Chro.* 28. 21. 2 *Chron.* 16. 2. The *Septuagint* alſo uſeth it of a mans taking a Woman to wife, (1 *Chron.* 2. 18, *&c.*) which is his Lordſhip or power over his wife. And to the ſame purpoſe the Septuagint render the *Iſralites taking* of the Land of *Canaan* as Maſters of it, by the word λαμβάνω. I ſhould be too tedious to you and my ſelf to reckon all inſtances. 3. The Apoſtle (who of himſe f, without any other Teſtimonies puts it beyond all doubt) uſeth our word λαμβάνω, to ſignifie taking upon one a Church Office, and that in a Scripture that poſitively determines the thiug or queſtion in hand, and opens our Text under conſideration, *viz.* Heb. 5. 4. And *NO MAN* taketh λαμβάνει, this

"this Honour (to be a Miniſtrator of Ho-
"ly things, ordinances; *verſ.* 3.) to himſelf;
"but he that is *called of God, as was* Aaron:
"ſo *Chriſt gloriſied not* himſelf *to be made an*
"*high preiſt, but he that ſaid unto him thou*
"*art my Son, this day have I be gotten thee.*
The Argument is; if ſo great a man as *Aaron* might not miniſter in ſuch low things as ceremonious ſervices; no nor ſo great a God-man as Chriſt, tooke upon him his Goſpell Miniſtrations, without a call from God, and that miniſterially, and outwardly conſigned to *Aaron* by *Moſes*, and by *John* Baptiſt to Chriſt, though inwardly and principally conferred immediately by God upon them, how ſhall a meer Brother dare to miniſter, without the ſolemn call of God, and that by and through the Goſpel ſolemnities of the Churches, to whom they are to miniſter? Tis true, falſe Miniſtrators are moſt forward *to take upon them*, as learned and pious *Chemnitius* ſaith, the place and word, λαμβάνει, may well be expounded, 2 *Corin.* 11. 20. *Ye ſuffer if a man bring you into Bondage, if a man devour you, if a man take* (Gr. λαμβάνει. *No, of you*, there) if *a man exalt himſelf*. Which I am the rather induced ſo to underſtand, becauſe of ſo many words in the ſame verſ.

concur-

concurring to ſignifie pride and preſumption, without any true cauſe of confidence in ſuch a relation. But true Miniſtrators thinke with trembling, that they could never anſwer it before God to take upon them that moſt holy work unleſſe, they were rightly called according to the preſcript of the New Teſtament. As ſcrutinous tender-conſcienced Beleevers would fear that they did receive but Blanks, nothings, unleſſe truly called Miniſters, did diſpence the ordinances, eſpecially the Seales unto them.

4. Adde the grave Judgment of *Grotius* "upon this 3. of *John*, verſe 27. λαμβάνειν, "(ſaith he) is to take the Authority of "an Office impoſed by God. underſtand λαμβάνειν, *to take* with the effect, otherwiſe, "the vanity it ſelfe will detect it ſelfe. "God gave trialls to prove the falſe pro"phets, ſo *Grotius* well ſaid, for *true Doctrine* (*Iſa*. 8. 20. *Gal*. 1. 8, 9. 1 *Cor*. 3. 11 *Math*. 7. 16. 4. 21.) is a *triall*, and *Converting Souls* (1 *Cor*. 9. 2. & 2 *Cor*. 3. 2, 3.) is the *ſeale* of confirmation of a rightly called Miniſter by the effect; as a *due call* is the *cauſe* of ſuch a Miniſter, whereby he comes not furtively, but fairly by that Authority of Office *Grotius* ſpeaks of. Fiftly and laſtly (for the words) behold how thoſe famous

moustranſlations of the *Siriack* and *Arabeck* render this place of *John*, in relation to λαμβάνειν, and the queſtion in hand. The *Syr.* thus: the Son of a man cannot למסב *undertake*, מן צבות *of the will* נפשה *of his own mind* מרם *any thing*, &c. The *Arab.* renders our word by יאהר, *&c.* That is, *man cannot take hold of, or arrogate to himſelf any thing, but that is granted him of God.* Thus of the words. *Edit. Arab. Gallicana.*

2. For the ſence and ſcope: that I may the leſſe ſeem partiall, as if I were unevenly indulgent to the cauſe as *mine*, I will give it in the words of others of the moſt learned and pious, both ancient and modern, with whom this *illitterate* and *apoſtatized, age* is not to be named. *Chemnit.*

"One gives it in thus. The ſignification of "the word, to *take upon one an Office*, well "weighed, will illuſtrate that of *John Bap-* "*tiſt.* For there are two things touch- "ing which the Diſciples of *John* do diſ- "pute.

"1. That Chriſt takes upon him the fun- "ction of gathering Diſciples, teaching and "baptizing them.

"2. That ſo ſuddainly he grew up unto "ſuch authority, that all came unto him. "To both theſe *John* anſwers in this one

ſen-

"ſentence. 1. That divine functions or offi-
"ces, eſpecially in the Church, are ordered
" by divine diſpenſation from God, and
" therefore no man is to *ſnatch them unto*
" *himſelf of his own temerity or raſhneſs,*
" but may and ought to receive them by
" divine vocation, if he will exerciſe himſelf
" therein with a good conſcience, and
" Gods Bleſſing. And by this ſentence *John*
" *Baptiſt* tacitely drawerh his Diſciples to
" the conſideration of that voice of the
" Father that ſounded from Heaven, to
" Chriſt, at his Baptiſme; therefore alſo he
" ſaith, *unleſſe it be given from Heaven.*
" 2. He ſheweth by this ſentence, that au-
" thority and ſucceſſe in the Miniſtry are
" the peculiar gifts of God; and that a
" man cannot arrogate to himſelf to have
" what authority in his function, or *how*
" *much* to effect by his labours, as he plea-
" ſeth: but the meaſure thereof is diſpen-
" ſed to every man from Heaven.

Calv. Another gives it in thus,
" *John* denies to his Diſciples that it was
" either in his, or their hand, or power,
" to create ones ſelf great, ſeeing this is
" the meaſure of us all, that we be what
" God will have us to be; for indeed if the
" Son of God himelfe took not Honour to
him-

"himselfe, who of the flock shall dare to "invade more then was given him of "God. This one consideration, if fully "setled in the mindes of all men, would a- "bundantly suffice to restrain ambition: "And then ambition being abolished, the "pest of contention also would be mo- "ved. Another thus knits this in *Chrisost.* "a way of accommodation to the Disciples "question: There is no cause why yee should "be moved because ye see Jesus so soon to a- "taine to such an Authority; for these things "are disposed by God. Others accommodate it to the same effect as aforesaid. To all these if I may add any thing, it is only this word, that of necessity we must expound the words of the 27 verse of this third of *Iohn* so as we may make so great a man as *Iohn* (that was *greater then all the Prophets*) to give an apt answer to the Quere or wonder in the 26. verse, *how it came about that he* (viz. Christ) *that came to Iohn Baptist to be Baptized, and was faine to receive testimony from him* (both which had a shew of his inferiority or ordinary Discipleship in comparison of the great Baptist) *now did baptize, and that abundance numerously coming to him?* Therefore there is no avoiding of making this to be the true and genuine sence, and intent of the

27. verse

27. verſe in this poſition; that *as all graces and gifts are of God, ſo a right call to miniſtrations of all ordinances are from God; and when any man hath theſe he may lawfully, and ſhal ſucceſſefully diſpence the ſame, that no beholders ſhall have cauſe to doubt or wonder at it.* Till *Iohn Baptiſt* gave this anſwer, his Diſciples that knew that he had a call from God, did doubt and wonder that another, (viz. Chriſt) *whoſe* call from God they then knewnot, ſhould undertake to diſpence & ad miniſter Baptiſme *&c.* But now that *Iohn.* B. had in a generall ſentance ſatisfied them of Chriſts call to that Miniſtry from God himſelfe, from that time they never doubted more; but cloſed with Chriſt, when their maſter, *Iohn* B. was taken away.

So then a man that will lawfully and profitably diſpence and adminiſter ordinances, eſpecially the ſeales, muſt have a call to that Miniſtry from God. So had *Aaron*, ſo had *Iohn Baptiſt*, ſo had *Chriſt*, as we have heard; and *Iohn* B. gives it in for a rule, that *every truly called Miniſter is called by God to that Miniſtry.* And the new Teſtament ſhewes us downe all along, how all ſorts of Miniſtrators are called. viz. as *Aaron*, *Iohn* B. and *Chriſt* were called *internally* by God, giving them inward indowments; ſo they were

were admitted, and enstalled, and owned into that office according to the word of God by the *hands of instruments appointed by God. The Angells Prophets and Zechariah* testifes of *Ihon Bapt.* to be the forerunner. *Iohn Baptist* testifies *of*, baptizeth and pointeth at *Christ* to be the *Messias*. The *Disciples* are called, named Apostles, and sent forth by Christ, whilst in the flesh. The *Apostles* 1. choose and send forth the *Evangelists*, as *Phillip* (Act.6. compare A.21.8.) Timothy (2Tim.4.5.) Apollos, 1 *Cor.* 3. *&c.* Give direction to *Timothy* and *Titus* touching ordaining of *Elders*; as the brethren (in the *Acts*) had an hand in choosing them, Acts 14.23. I doe but breifly name these things, because I have largely handled them in the other question.

If this course be not taken, unworthy men, unsound in Doctrine, and of Sinister ends, may thrust themselves upon the Ministry to the corrupting of their Auditories. Therefore *Paul* in opposition to false teachers oft repeats his right *call* to the Ministry (who as he was called by God, so admitted, and set apart by men (as we noted in the other question) and *Paul* chargeth *Timothy to lay hands suddainly on no man* (1 *Tim* 5. 22.) least rashly sending forth unworthy Ministers, *hee should* be

be Partaker of their Sins. And *John* in his first Epistle, the fourth Chapter, and the first verse, commands the Brethren *to try the spirits,* though pretending to be Prophets, because many *false Prophets were GONE OUT* (not orderly called) *they went out* of themselves, not sent out as other truly called Ministers, according to the precedents of the New Testament.

If in this call of Ministers from Gods gifting, and the Churches election and sending, or admitting, we depart from the precepts and paterns of discipline in the New Testament; we do in *Deeds* (as some have in *Words*) say *that the New Testament dispensation, or form of Church order or discipline ended with the Apostles,* which is a grosse and dangerous Errour.

For first, If some of the New Testament ceased to be of force after the death of the Apostles, by the same reason they may say all the New Testament ceased to be of force at the same time; (for there is no rule to distinguish which from which) which concession the Jews would gladly lay hold on. For they have it in their Hebrew Proverb, *a Testament null in part, is null in the whole.*

And

And what hath been a greater pretence among the Papiſts to bring in their humane Traditions, and the Authentie of their Latin Tranſlation, then the defects they have pretended to be in the matter and originallsof the old and new Teſtament.

3. It is expreſſe againſt the Text of Scripture. For it is ſaid *Mathew* 28. 19. 20. *Go ye, & teach all Nations, baptizing them,* &c. *And lo, I am with you alwaies even unto the end of the World. Amen.*

Which words are expreſſed with ſuch emphaſis, and fulneſſe, that without great preſumption and ſin they cannot be reduced to ſo ſmall a ſcantlet and compaſſe as ſome endeavour, *viz.* To the ſole life of the Apoſtles. They are delivered with an ἰδὲ, that is, *lo, or behold,* which in Scripture is applyed to ſome *great and wonderfull* thing. And with, πάσας τὰς ἡμέρας, *all daies, or all the daies* that is, *all the daies that ſhould be* (as it followes) ἕως τῆς συντελείας τοῦ αἰῶνος, as unto the joint ending of the whole World. And if any ſhould immagine that if τούτου, THIS, had been joyned here with world it had ſpoken that their ſence of a *particular age,* they are therein alſo diſappointed. *Saltm.*

For it is not ſaid here αἰῶνος τούτου of

this World as to point to some particular age of the world; but it is said of *the World*, taking and leaving it in an universall undeterminated notion untill the whole world be ended.

For so the phrase is used else where, *viz.* three times by our Saviour Christ in one chapter, *Matth.* 13. Namely, *V.* 39. *The Tares are the Children of the wicked one, the Enemy that sowed them is the Devill, the Harvest is* συντέλεια τε αἰῶνος, THE END OF THE WORLD.

And *vers.* 40. *As therefore the tares are gathered and burnt in the fire, so shall it be* ἐν τῇ συντελείᾳ τε αἰῶνος τέτε, IN THE END OF THIS WORLD: and verse 49. *So shall it be* ἐν τῇ συντελείᾳ τε αἰῶνος at the END OF THE WORLD, *that the Angells shall come forth and sever the wicked from the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth.* Let *any*, I say, *any* impartiall and unprejudicated man, devise if he can, fairly to take these phrases to signifie any other thing then the great and grand ending of the whole world. Yea, although one of those places hath This World. For all circumstances concur to demonstrate the meaning to be of the end

of

of the whole world. Besides that one of those places expoundes the other. The *Disciples* likewise useth the same phrase to the same signification, *Mathew* 24. 3. *Tell us*, (say they to Christ) *when these things shall be* (*viz.* The destruction of the Temple, *vers.* 2.) *AND what shall be the signe of thy comming* AND τῆς συντελειας τοῦ αἰῶνος, OF THE END OF THE WORLD. And accordingly our Saviour gives them severall signes of those three things.

The Apostle to the *Hebrews* hath the same words, *Chap.* 9. *verse* 26. but with a great difference of phrase, *viz.* ἐπὶ συντελείᾳ τῶν αἰώνων, not ἐν, but ἐπὶ, not αἰνος, but αἰωνων, so that cleerly the *Idiom* of the words, and the minde of the Apostle intend this: *Now hath Christ appeared once for, or in behalfe of all ages of generations till they all have their utmost consummation and end, or unto the perfecting all ages, unto the end.*

And the *Aarab.* translation of *Mathew* 28. verse 20. because it would make sure work that the reader might there understand the *end of the whole world* render it the *end of worlds.* The Prince of Philoso-

Sic edet Arab Gallic.

phers, being both a *Native*, and a *learned* Greek tells us, that the name of World αἰών, is as much as ἀεὶ ὤν *alwaies being*. For indeed, his opinion was, that the world was eternall. So large a signification of αἰων was there in the opinion of the Greeks. And not only so in their opinions, but in the Judgment of the Holy Ghost, which useth that word both in the singular and plural number, to signify *Eternity*, *Math.* 6. 13. *For thine is the Kingdome, and the power, and the glory,* FOR EVER, AMEN. (Gr. εἰς τοὺς αἰῶνας Ἀμην) *Math.* 21. 19. *Let no fruit grow on thee henceforward,* FOREVER (Gr εἰς τὸν αἰῶνα,) And *Mark* Cap. 3 29, *V. He that shall blaspheme against the Holy Ghost* hath NEVER for giveneſſe. (Greek, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα.) So in *John*, Cap. 4. *ver.* 14. We have the word twice used to signifie *eternity*. *Whosoever shall drink of the water that I shall give him* (spoken in opposition to *materiall* water, after which men thirst againe) *shall never thirst* (οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα) *but the water I shall give him, shall be in him a well of water springing up into* EVERLASTING *life* (εἰς ζωὴν αἰώνιον) so that αἰωνιότης END or τέλος,

THIS

THIS or νῦν Now are put sometimes to αἰὼν WORLD, not to signifie a *present* AGE, but to *distinguish it from eternity*. As it is in the said texts afore alledged. Of συντέλεια, *end*, enough afore. Of τέλος, and νῦν, let us add an instance or two more, *Matthew* 12. 32. *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World* (οὔτε ἐν τούτῳ τῷ αἰῶνι) *neither in the World to come* (οὔτε ἐν τῷ μέλλοντι) where most evidently THIS World is only distinguished from eternity, and not put as an emphasis to determine *World* to a *certaine age*. So 2 *Tim.* 4. 10. *Demas hath forsaken me, having loved this* PRESENT World (τὸν νῦν αἰῶνα) clearly noting *Demas* his defection from the spirituall things of the ETERNAL World. Just so also in *Tit.* 2. 12. *we should live godlily, righteously, and soberly in this present World* (ἐν τῷ νῦν αἰῶνι) *looking for that blessed hope and the glorius appearance of Jesus Christ*, &c. Which last words do plainly shew that *present* was put to distinguish *World from Eternity*. And to pinn and rivet all fast; When the holy spirit mentions a *World to come*, he means not another *temporary world* or age after this, but either (in whole) Eternity, or the beginning of Eternity (the beginning *a parte ante*

te of Eternity, a *parte post*, (as the Saints eternall happineſſe in the World to come hath a beginning, though no ending.) So *Mar.*10.30. *In the world to come eternal life.* Luke 18.30 *In the world to come life everlaſting*, &c. in other places. In which we have either ὁ ἐρχόμενος αἰὼν or ὁ μέλλων αἰὼν ſignifying moſt evidently not another age, but Eternity, following this temporary world.

By all that hath been aſſerted and demonſtrated upon this Text of *Mat.* 28.20. It doth moſt evidently appear, that on the one hand, the phraſe, *I am with you alto the end of the world*, will not indure to be interpreted otherwiſe then to ſignifie the *preſence of Chriſt with his Miniſters to the end of the whole World.* And by Hiſtory both divine and humane, it is as cleare on the other hand, that the twelve Apoſtles choſen by Chriſt, *Math.* 10. did not live beyond the firſt age after Chriſts incarnation, but were all (even the longeſt Liver) of them dead by the hundredth yeer after that, or thereabouts.

And though they did by preaching, prayer, election of *two*, and Gods lot ſingling out one, appoint *Matthias* (*Act.* 1.) And Chriſt himſelfe did extraordinarily, and immediately call *Paul*, (*Act.* 9) commanding them (*Act.* 13. 2. *to ſet him apart*

for the work he had called him unto, by fasting, and prayer, and imposition of hands; yet it is apparent by the word, and the event, that *Matthias* so soon departed this life, that little, or nothing more is mentioned of him, then that his *enstalment*. And that *Paul* was martyred and put to death, about the sixty eighth year after Christs incarnation, *viz.* in the same year of *Peters* Martyrdom by *Nero* the Roman persecuting Emperour.

Thus being hemmed in on both sides with two extreames of opinion, we are forced of necessity to take the middle way to expound Christs words to the Apostles, *I am with you alwaies to the end of the* „ *World, Thus*; I am with you alwaies to „ the end of the World, as I shall explain „ my self in the rest of my word that shall „ be written, and in my deeds and actings „ after my ascension. For then it shall ap- „ pear that I do not only appoint you „ my Apostles, as the only ministry, but „ by you Prophets and Teachers (1 *Cor.* „ 12. 28.) yea that I give, as you, for „ Apostles, so others for Prophets, others „ for Evangelists, others for Pastors, and „ Teachers, for the *perfecting of the Saints* „ *for the work of the Ministry, for the edi-*

"*fying of my Body, till all come in the unity*
"*of the faith, and of the knowledge of me*
"*unto a perfect man unto the meaſure of the*
ſtature of me my ſelf, Epheſ. 4. 11, 12, 13.

So that Chriſt will be with his Apoſtles *alwaies to the end of the World*, as perſonally for their lives, ſo alſo *productively and effectively*, that what word they ſhould preach, what *Miniſtries* they ſhould appoint, what *Seales* they ſhould continue, what Church *diſcipline* they ſhould inſtitute, according to Chriſts direction and inſpiration by the ſpirit, (*Act.* 2.) with that *word*, thoſe *Miniſtries*, thoſe *Seales*, that *Diſcipline* would Chriſt be with, in a perpetuall *ſucceſſion* and *ſucceſſe* to the end of the world, when Chriſts diſpenſatorie Kingdome hath an end.

And accordingly, as the Apoſtles did *preach the Goſpell* we now have, and did appoint in *the Church the Miniſtries* aforeſaid, and *did leave rules and examples how the Churches in conſtant ſucceſſion ſhould as need and occaſion did occur, continue thoſe Miniſtries; and did continue Baptiſme and the Lords Supper, and the Church diſcipline the gathered Churches now retain: ſo the Lord Chriſt hath been, and ſtill is with them in a bleſſed manner to this day,*

and

and so will be to the end of the World. Calv. Nor is this my opinion only, but of others. *Notandam est, non solis Apostolis hoc esse dictũ; quia non in unam modo ætatem sed usq; ad finem mundi Dominus auxilium suum promittit* q.d. *ut cunq; infirmi sint Evangelij Ministri,* &c. *se illorum fore presidem.* Grotius, *Quid sit* συντελεια τȣ αιῶνος *sæ is apparet,* Mat. 13. 39. 46. 49. *&* cap. 24. 3. *Post id tempus, cum Christus regnum traditurus est patri aderit nobis, sed non eo modo de quo hic agitur, ad imbecillitatis nostræ subsidium. Quare potest* τὸ εως *hic proprie accipi. Hinc autem manifestissime apparet, Voluisse Christum ut Apostoli aliis, illi rursum aliis* πιστοις αν θρώποις ϗ ἱκανοὶς ἑτερȣς διδαξαι: *munus illud Magisterii Commendarent, ut videre est,* 2 Tim. 2, 2. *Nam cum hæc promissio ad consummationem sæculi se extendat, Apostoli autem tamdiu victuri non essent, omnino hic Christus in Apostolorum persona censendus est etiam succesiores ejus muneris Compellasse.* Pareus; *Nec paucis tantum diebus sed omnibus vobiscum ero; nec vobiscum tantum, sed & vobis mortuis, cum vestris successoribus, fidelibus Evangelii doctoribus usq; ad Consummationem sæculi. Sic olim Deus* Mosen, Josuam, Davidem *& alios Consolobatur & muniebat; Ego tecum ero.* Chemnit; *Quare autem promittit se Apostolis adfuturum usq; ad Consummationem sæculi, cum tamen Apostoli tamdiu non vixerint.* Resp. 1. *Promittit per ipsorum verbum sibi Collecturum Ecclesiam ad finem usq; mundi Contra quam nec ipsæ inferorum portæ prævalituræ sint,* Mat. 16. 18. *Et mortem domini circa administrationem Cænæ annunciandam esse, donec Christus veniat ad judicium,* 1 Cor. 11. v. 26. 2. *Promittit se scripta Apostolorum in Ecclesia usq; ad finem mundi Conservaturum. Adeout*

It

It were an infinite labour as to me, to

quamvis Apoſtoli hodie non amplius in hoc mundo vivant tamen in ſuis ſcriptis adhuc vivant, quæ mirabili Dei providentia in Eccleſia prophetarum ſcripta, ſint fundamentum illud ſuper quod extructa eſt Eccleſia, Epheſ. 2. 20. Apoc. 21. 14.

ſhew the univerſall harmony of all the choiſe pict flowers for learning and godlineſs that have in ſeverall languages written to the ſame effect, with their reaſons and proof. Nor only they, but ſome late men, whom yee call Brethren; that is, nor Miniſters, nor Scholars hâve confeſſed the ſame ſenſe that I have delivered, though in practice they cloſe not with the preſent Miniſtry.

But ſay ſome, querying in an objecting way, was not this Commiſſion given to the Apoſtles? *quatenus*, that is *as Believers.*

Anſw. 1. All the 12. Apoſtles who had a like call to the *Miniſtery*, and *miracle*-working, *Matth.* 10. *v.* 1, &c. to *v.* 16. were not *Believers*, as it appears in one of them, *viz. Judas.*

2. *Quatenus ipſum*, i. e. *As a Beleiver*, &c. or the like, is alwayes convertible: That is, if it be true that the Commiſſion was given to the Apoſtles as Beleivers, then the

the termes of the Propoſition will be truly turned reciprocally, the one into the room of the other thus; every true Miniſter is a true Beleiver, and every true Beleiver is a true Miniſter, or Preacher: but this converting of termes is not true upon much experience; no nor is leſſe then this true. For every *Beleiver* is not ſo much as a *gifted man*, able decently to deliver his mind; as, nor is every *gifted man* a Beleiver.

3. Theſe *eleven* to whom *Chriſt* ſpeaks, were Beleivers afore this *Commiſſion* was given to them. Therefore this was added as needfull, beſides their *Beleiver-ſhip*. For if *Quatenus*, *as a Beleiver* made any of them Miniſters, what needed the addition of a Commiſſion?

4. It is an harſh, if not a contradictory expreſſion, to ſay the *Apoſtles* were ſent out Miniſters in this Text as they were *Beleivers*. For the adding of the Commiſſion makes them more then Beleivers, *viz.* Miniſters. If *Beleiving* were the matter *Miſſion* is the forme of Miniſtry.

5. If *Quatenus*, as Beleivers they were ſent out to ſo great a circuit as the *whole world*, why did not Chriſt ſend out *the* 70. or *a* 70. of Diſciples, or the 120. of the congregation, *Act.* 1. 15. For it ſeems by the

phraſe

phraſe the *number* of *the names* that were together were 120. there were there 120. men of *name*, *or fame*, for parts, *&c.* For the number of a 11. was a broken number (to the reaſon of man:) but that in divine reaſon Chriſt lookes at more then *Faith* to make a Miniſter.

6. Theſe 11. Beleivers were made more then Beleivers at their firſt call, *Mat.* 10. 1 *viz.* were *indued with the power of miracles*, to be as a Seale of their extraordinary Miniſtery, *Mat.* 10. *verſ.* 1, 2. &c.

7 When theſe Beleivers thus endowed, had beſide both thoſe a Commiſſion to be *Miniſters* over the whole world, they are commanded, *Acts* 1. 4. To *wait at Hieruſalem for the fulfilling of the promiſe of pouring out the Spirit upon them before they were to begin their Miniſtry over the Gentils, which was fulfilled*, Acts 2. there wee have their firſt *Sermon*. All which plainly ſhew, what a great office that of the Miniſtry is, above the Sphear of a Beleiver.

8. *Matthias* and *Paul* were Beleivers, yet to make them Miniſters much is ſuperadded. To *Matthias*, *Election* (in general, *viz.* of *two*) *Supplication* by the Apoſtles, and *Determination* by a Divine lot, *Act.* 1. To *Paul*, beſides *Baptiſme*, *and the firſt impoſition*

poſition of hands, Acts 9. There was added a ſolemn *ſeparation* of him to the work of the Miniſtry by faſting and prayer, and a ſecond laying on of hands by the *Prophets* of the Church of *Antioch*, Act. 13. 1, 2.

But ſay the Objectors, *Philip* was not an *Elder*, and yet he baptized the *Samaritans*, Acts 8. 12. and the *Eunuch*, verſ. 38.

Anſw. Tis not expreſly ſaid, that this was not *Philip* the Apoſtle. Nor is it expreſſe that *Philip* whoſoever he were, baptized the *Samaritans*, as 'tis expreſſe hee did the *Eunuch*, and that hee was *Philip* the *Deacon*, Act. 6. 5. Yet firſt note, that he and the reſt are ſaid in an eminent manner *to be full of the Holy Ghoſt, and choſen into* a *Church-office*, which though particularly at firſt it looked to the poore, yet the name Διάκονος Deacon, ſignifies in generall a Miniſter, 1 *Cor.* 3. 5. And Chriſt is called Διάκονος, a *Deacon*, Rom. 15. 8. And the Office being conferred with ſolemne prayer and impoſition of hands (*Acts* 6. 6,) fitted them with *Miracles*, and a gift of *Teaching* (*Acts* 6. 8.) And by reaſon thereof they are called *Helps* in relation to Church-miniſtrations, 1 *Cor.* 12. 28.

2. Obſerve; this was *Philip*, that is after *Chap.* 21. 8, called the *Evangeliſt* (as 'tis

'tis plain, in that he is called one of the 7. *Ibid.*) And therefore this inſtance is wide from making a proof, that a meer Brother may diſpence the Seales.

But the Objectors ſay, that *Ananias*, Act. 9. *v.* 17. & 18. (and there *verſ.* 10. called a *Diſciple*) baptized *Paul.*

Anſ. 1. A generall name doth not exclude a ſpecial. The 12. *Apoſtles* were commonly called *Diſciples.*

2. This man was an *extraordinary* Diſciple: For the Lord *appeared immediately to him in a viſion*, verſ. 10. And hee had the great Seale of an extraordinary Miniſtery, *viz.* the gift of Miracles, *v.* 17.

3. Hee had in that viſion a *particular commiſſion* to goe to *Paul* to give him ſight, and that he might be filled with the Holy Ghoſt, which accordingly he did, by *impoſition of hands*, and *Baptiſme.* And therefore this inſtance is alſo at a vaſt diſtance from the Queſtion, that a meer ordinary common Brother may diſpenſe the Seals.

But they object, an ordinary Brother may *teach*: Therefore he may diſpenſe the Seals. The *Argument* is confirmed, becauſe it ſeems by 1 *Cor.* 1. 17. That *Teaching* is a greater act then *Baptizing.* Therefore if a meere

meer Brother may do the *greater*, hee may the leſſer.

Anſw. 1. To the *Antecedent* or firſt propoſition. 1. The Scripture doth expreſly diſtinguiſh touching *Teaching*, that there is a teaching *out of*, or without *Office*, as *familiar*, or *occaſionall* teaching, *Heb.* 3. And a teaching *in office*, Rom. 12.6,7. But there is no ſuch diſtinction of adminiſtring Seales *in Office*, and *out of Office*. Therefore, as no man may preach in Office without an inward peculiar gift for that, and a ſolemn call to that (as aforeſaid) ſo no man may baptize without the ſame call. 2. To the proofe of the ſequell or argument we ſay firſt, that the preaching of the word is not greater. 2. That place 1 *Cor.* 1.17. doth not prove Baptiſme to be leſſe then Preaching 1. Preaching of the word is not greater then Baptizing. The Sealing of a Deed is a greater Act then the writing, reading, or publiſhing of a Deed. Every Clerk may write out a Deed, but onely the Conveiancer or Owner may ſeale a Deed. Preaching is to all, even to Infidels, 1 *Cor* 1. 14.

Baptiſme belongs only to thoſe that are reckoned to be within the Covenant, preaching may be a family or neighbourly duty but

but Baptiſme is a Church ordinance.

2. The Text in that 1 *Cor* 1. 17. doth not intimate that preaching is greater then baptizing, or that *Paul* or the *Corinthians* ſo thought; but the Text rather intimates the contrary to both, eſpecially if wee compare ſome other Texts. For the Apoſtle asketh, *were yee baptized into the name of* Paul? (ſo the Gr. εἰς τὸ ὄνομα παύλε: intimating that men in Baptiſme were baptized into the name of Chriſt, (as *Mat.* 28. 20.) But not in one Sermon of many is a man in any degree brought unto Chriſt. Yea in the times of the Apoſtles, the communications of great gifts of the Holy Ghoſt followed, yea attended on Baptiſme, but not ſo on the preaching of the Word. See the ſtory of the *Acts*. Yea the *Corinthians* (it ſeems by that T.) did farre more eſteem of Baptiſme, & put more confidence in that performance, then in hearing the word. And in that ſenſe only did *Paul* ſay, *hee thanked God hee baptized but few of them*; becauſe they gloried vainly ſo much in the outward act, and owned themſelves to be of *Paul* or *Peter* by Baptiſme under their adminiſtration. And ſo to juſtifie himſelfe that he had baptized but few, he repeats his *Commiſſion* (not the prelation of

prea-

preaching above baptizing) *viz.* That hee had his Commiſſion in *Act.* 9. 15, &c. to *preach*, not in *Mat.* 28. when the Commiſſion was to *Preach and Baptize.* He might (being an Apoſtle) baptize, but the command of his Commiſſion did not ſo run to that as to Preaching. The wiſdome of Chriſt ſaw that *Paul* having been an infamous Perſecutor, was fitter to take off that reproach by preaching, then to gaine Diſciples unto Baptiſme. *Paul* preached as to fit men for Baptiſme (for preaching is but a preparation to Baptiſme, and therefore cannot be a greater thing then Baptiſme) but left them to other Adminiſtrators by whom to be baptized.

But ſay the Objectors, there are now none fit to be Miniſters and Adminiſtrators, according to the deſcriptions and rules ſet forth in the New Teſtament.

Anſw. Excepting extraordinary gifts (which were either not common, 1 *Cor.* 12. 29. or not to continue to all Miniſters, 1 *Cor.* 13. 8.) There are now many fit, according to 1 *Tim.* 3. 1, 2, 3, 4. *&c.* And *Tit.* 1. 5, 6, 7, 8. *&c.* For there are many at preſent who are (upon good experience) in the generall, of very able parts, holy in converſation, ſweet in their converſe, and

experienced in ſpirituall things and Goſpel affaires; to the truth of whoſe call, and Miniſtry (ſo many of them as have beene extant theſe twenty years ſince) God hath put to his ſeale of *converting many*. And daily more ſuch appeare, and continually ſpring up. What therefore hinders, but that there ſhould be found men fit for Miniſteriall Adminiſtrations of Chriſts ordinances in office.

If the meaning of the Objection be, that none are fit by reaſon of *humane frailties*, or the *over-powering of ſome temptations at a time*; then it would follow that Chriſt-denying *Peter*, unbeleiving *Thomas* ſharpely contending *Barnabas* and *Paul* were not fit, and that never any were, or ſhould be fit. Which were to ſpeake againſt the wiſdome and providence of Chriſt in what he hath done from the begining of the world to this preſent day. For Chriſt appointed thoſe afore mentioned, to be Miniſters. And he owned the *Angells*, the ſeven *Miniſters* of the ſeven Churches, though many of them had many failings, *Revel.* chap. 2. chap. 3. And of old, in the old Teſtamant, the *Patriarchs*, *Prieſts*, and *Prophets*, though great in office, and godlineſſe as *Noah*, *Moſes*, *Aaron*, *Iob*, *Ely*,

Ely, *Elijah*, *Jeremiah*, had their sore passions, and great infirmities (as *Jam.* chap. 5. And *Paul. Heb.* 7. 27. And their histories in the old Testament do shew) yet Christ graciously ownes them and their Ministries in the New Testament, with honourable mention of their persons, and grave quotations of their Doctrines, and holy practises, *Jam.* 5. 2 *Pet.* 2. And *&c.* in the Evangelists, and Epistles of the Apostles.

Secondly, we answer; If now none are fit to be instated into the office of Administrators of the word and seales, why do any pretending to be Churches, admit ordinary Brethren to act the parts and places of able Administrators? If no man can be found that is fit for a Colonell, or a Captain, why is a common souldier put into that Command?

But some of the contrary minded pretend, that they do set a part that Brother that doth Administer, for that time.

Answ. Those that most carry on this new designe to Administer the word and seales by a *Brother*, are those same men that call so amain for a direct positive rule for Baptizing any but persons of ripe years. Therefore let them by the same reason produce a rule for this *Administrator*

pro-tempore, from time to time by a freſh appointment, for we know no ſuch rule. We cannot but thinke, if a Brother be fit to be duly ſet apart for Adminiſtring this day, and be ſet apart, he is fit to Adminiſter without any change, or more ſetting him apart, another day. Yea we cannot but aſſert that there is no rule for electing and ordaining the ſame man ſeverall times for one and the ſame worke; and do queſtion whether it be not a taking of the name of God in vaine, to do that over oftentimes, which according to the new Teſtament was done but once. For the rule is; he that hath a gift for an office, and an office to exerciſe that gift, muſt WAIT *upon it, the Miniſtrator on Miniſtring, the Teacher on Teaching, the Exhortor on exhorting*, &c. *Rom.* 12. 6, 7, 8. *Even as the Preiſt* in the ceremoniall law (ſaith the Apoſtle, 1 *Cor.* 9. 13.) *WAITING at the Altar did partake of the Altar; even ſo hath the Lord ordained that they which preach the Goſpel* (which the Apoſtle here intimates to be a *waiting* on that worke) *ſhould live of the Goſpel.* If the cheife *Magiſtrate muſt continually atend upon his Magiſtracy, and for that muſt receive Tribute* (which Doctrine the Apoſtle ſub-joyns to the Doctrine

ſtrine of the Miniſters waiting, *Rom.* 13. 6.) then muſt the Miniſter wait on his Miniſtry, it being a more difficult worke, in that it is more ſpirituall, in ſo much that the Apoſtle cries out, *who is ſufficient for this thing*; and directs that a Miniſter ſhould have nothing elſe to withdraw or diſtract him from that his Miniſtry, 2 *Tim.* 2. 4. Compare. *v.* 1. And the Apoſtle chargeth ſo great a gifted man as *Timothy*, (1 *Tim.* 4. 13. &c.) To give ATTENDANCE *to reading, to exhortation, to Doctrine, not to* NEGLECT *the gift that was in him*, &c. *to meditate upon thoſe things, and to give himſelf WHOLLY to them, and to take heede unto his Doctrine*, &c. And to CONTINUE *in them.* The Prophets, Apoſtles, Evangeliſts ended not their offices, till they ended. And if to be a *Biſhop* or *Elder* of a Church (for both are one and the ſame, as appeares by the ſame defining of both, 1 *Tim.* 3. 1. 10. 8. *Tit.* 1. 5. &c. Yea by calling him Elder and Biſhop. *Ibid. Tit.* 1. 5, 6, 7.) is an *office*, then by a naturall neceſſity of the name and thing, a man muſt be *fixed* in that office, or elſe it is no office, to or upon that man that without fixing doth the things of that office; But

he is an usurper, and shall answer for his usurpation. As in Civills men were severely puuished who tooke upon them an office in which they were not fixed; so the threatnings against them that take upon them an Ecclesiasticall, or Church office, in which they were not fixed, are many and great, through the word of God, so as I need not stay to number them, especially having touched some of them in the other questions.

Question V.

Q. *What warrant there is for a forme of Administration of the Lords Supper, by an Officer constituted by the Church for that end, as suppose now by a Pastor or Teacher?* That is,

Explan. Whether there be any that should imitate Christ, to set apart the Elements, breake the Bread, poure out the Wine, and give them to the Members of the Church; or whether rather Members met at the Table, should not themselves take the Element.

A. There is a forme of Administration

of

of the Lords Supper, and to be uſed by a Paſtor or Teacher, warranted by the Scriptures.

Two things are here by us aſserted accordingly as this 4. Queſt. (as it is laid down) includes two Queſt. 1. Here is aſserted, that there is a form of Adminiſtration by warrant from the Word, according to that the true Churches of Chriſt now daily uſe, *viz.* to ſet apart the Elements, pray break the Bread, poure out the Wine, and diſtribute them. 2. That a *Paſtor* or *Teacher* is to Adminiſter it by warrant from the Scriptures.

Of the 1. this proofe: That the Lord Chriſt gave *this forme of Adminiſtration to the Apoſtles* to be uſed in Churches, *Luke* 22. 19. And *hee* (that is Chriſt) *tooke bread; and gave thanks, and brake it, and gave unto them*, ſaying, *this is my body which is given for you*, (*Matth.* 26. broken for you) *THIS DO IN REMEMBRANCE OF MEE. Likewiſe alſo the Cup, after ſupper*, ſaying, *this Cup is the New Teſtament in my body, which is ſhed for you.* And this *Forme* the Apoſtle *Paul*, 1 *Cor.* 11. 23, *&c.* profeſseth hee received of the Lord Chriſt, and commmends it to be uſed in the Church of *Corinth.* *Shall I*

praise you in This (saith *Paul*) that is, in their difform and disorderly Administration and Participation of the Lords Supper? *I praise you not. For I have received of the Lord that which I also* DELIVERED UNTO YOU, *that the Lord Jesus in the same night in which he was betrayed, tooke bread: and when he had given thankes, hee brake it, and said, take, eate, this is my body which is broken for you. This Doe in remembrance, or for a remembrance of Me. After the same manner also he tooke the Cup, when he had supped, saying, This Cup is the New Testament in my blood. This Doe Yee as oft as yee drinke it, in remembrance of Me. For as often as yee eate this bread, and drink this Cup, yee doe shew the Lords death till hee come.*

Of the 2. Assertion, that the Lords Supper is by warrant of the Word to be administred by an Officer set apart for that purpose, as now by *Pastor*, or *Teacher*, or *Teaching Elder*: I give this proof; That Christ the Great Officer of the Church, the Officer of Officers, who is in *Dan.* called the *Elder*, or *Ancient of Dayes*, and in the New Testament, the *Doctor*, or *Teacher* of his Church, *John* 3. 2. and *Matth.* 23. 8. 10. (The Greek word καθηγητης, and put in the Ballance

Ballance with *Rabbi*, and the *Teaching Leaders* among the Learned Jewes as to outweigh them, import much): as also the Great *Pastor* and *Bishop* of our soules, 1 *Pet.* 5. 1. He administred the Communion, and that for Example to his *Disciples*, *the* 11. *Apostles*, called *Elders* (as was shewed afore in the 2. Quest.) as also called *Teachers*, Matth. 28. And *Paul* called a Teacher, 1 *Tim.* 2. 7. 2 *Tim.* 1. 11. that they should execute that Office of administring that seale, and commands them to doe it, as hath been shewed in that 22. of *Luke*, 1 *Cor.* 11. And accordingly *Paul* received, and practised, and followed that Example, *Acts* 20. 11. *When therefore* H E (Paul) *was come up, and had* B R O K E N B R E A D (see by the way, the *forme of Administration.*) The Greek is expres in the singular number, that H E (Paul) *that came up*, he it was that *brake* the bread to the Saints there assembled. Αναβας δε και κλασας αρτον. Add that none but an *Officer*, ordinarily, or extraordinarily called, (as *Philip* the *Deacon*, and an *Evangelist*, Acts 8. And *Ananias* called by Vision and Revelation, *Acts* 9. ever *Baptized* any, therefore none (much less) but an Officer called for that end, ought to administer the Lords Supper. And

therefore

therefore the Lord Christ fore-seeing the death of his Apostles, appointed as to succeed them, *Pastors* and *Teachers*, by the same Spirit, by which he appointed *Apostles*, in and by all Ordinances, *to edefie and build up the Churches till they come to perfection*, Ephes. 4. That is, to the end, if wee will make the N. Testament our rule. Out of all that hath been said upon both the assertions of this 4. Quest. extract these five particulars.

1. Christs *example*, in that *Ministeriall forme* of administration of the Lords Supper which is now used by the *Teaching* office in Churches. That Christ that was King of Kings, and Judge of Judges, and so the Magistrate of Magistrates, who refused to take a civill Crowne, and power, and would not divide the Inheritance among the two Brethren at difference, because his Ministers should not looke after civill Lord-ship, but told them, *it shall not be so with you*; that same Christ would administer his own Supper to them for an example to them, because this was a spirituall act, and to be imitated by them. Now we think we do warrantably urge Christs *example* against the Papists, for administring the *Cup*, as well as the Bread, and Christs *example* against the Prelate,

Prelate, for *sitting*, and not *kneeling* at the Lords Supper (as wee may also against those that will not sing) therefore we doe as justly urge Christs example against this Questioniſt, for a forme of Administration of the Lords Supper by an *Officer*.

2. Christs *Command* to the 11. *Apoſtles*, and to *Paul*, as Miniſters. And therefore as *they* baptized by *Command* after that forme preſcribed, *Matth.* 28. and Miniſters after them: So laſtly did they, and doe all Miniſters take upon them the diſpenſation of the Lords Supper. The Acts are ſignificant, of Chriſt predeſtinated for our Redemption, of the breaking of Chriſts body, of the pouring out of his blood, as the Miniſter is as the hand of Chriſt to give the Elements, as God the Father gives Chriſt.

3. The Apoſtles take theſe, *viz.* this *Office* and *Forme* to give the Lords Supper, and ſo practice it, *Act.* 2. *Act.* 20. 11.

4. Theſe are injoyned upon the Church of *Corinth* to doe the ſame after Chriſt and the Apoſtles example, 1 *Cor.* 11.

5. Preſcribed in that 1 *Cor.* 11. as a remedy againſt deformity, diſorder, and abuſes in the Adminiſtration of the Lords Supper. Chriſts example and command is made the tandard of perfection, to reduce them to the

the right manner. As Christ to rectifie the abuses of Marriage, said, *It was not so from the beginning.*

For the practice of all the Churches, Greek, Latine, *&c.* from Christ till now, the best antiquity is very cleer, that Ministers in Office did administer the Lords Supper in that forme that is yet among the Churches.

But these are times that question every thing. The *God-head* of Christ, his *Passion*, *Resurrection*, and *Intercession*, yea the *Scriptures* themselves.

Quest. VI.

Q. *WHether according to rule any Brother of the Church, being no Officer, may propound any question whatsoever in, and to the Church, or Pastor before the Church, without first advising with the Elders of that Church?*

A. 1. That there is no Scripture for it as I know.

2. That there are many things in the Scripture that seem to be against it. As

1. *Paul* adviseth *Timothy* and *Titus* to

to beware of *questions*, *that gender strife, and tend not to edifying.*

2. *Paul* himselfe adviseth with the *Eldership* before he would act, *Act.* 21. 18. to 24. urged by Mr. *Cotton* in his *way of the Churches of New England*, for the Authority of *Elders* in things of that nature.

3 *Paul* exhorteth, *Rom.* 14. 1. *Him that is weake in the faith receive, but not to doubtfull disputations*: So that questions that may stagger the weake, should not be rashly put forth afore the weak.

4. If *Covetousnesse is not to be named among Saints*, much lesse every Error.

5. If men may put forth any questions of their owne heads before the whole church, then in diverse cases they have liberty to sinne, and not bound to take advice. For questions of Anti-christianisme, Impiety, yea of Atheisme may be put forth, as these sadd times afford examples.

Quest.

Queſt. VII.

Q. *WHether a* Paſtor *or Teacher of a particular rightly* ¦ *conſtituted New-teſtament Church may, according to the Scriptures, adminiſter the Ordinances of Baptiſme to Believers, or their Children, though neither they nor their Parents be Members of* ſuch *a Church?*

A. In *Matth.* 3. many were baptized by *John* Baptiſt, when as yet there was no new Teſtament or Chriſtian Church yet extant. Nor had Chriſt as yet called his Diſciples; who did not gather ſuch Churches till neer 4. yeers after, *Acts* 1. For three years and halfe Chriſt preached, *Luk.* 13. In the 4. he dunged the Garden of his Church with his blood (as it is there ſaid, *Luk.* 13.) After his Reſurrection, he continued 40. days with his Diſciples, *Acts* 1. 3. And 50. days after his Aſcenſion (therefore called Pentecoſt) he ſent them the Spirit, *Acts* 2. 1. And then after *Peters* Sermon it is expreſſed that thoſe 120. *Acts* 1. 15. *materially* an *inchoate* Church, with addition of more Members, were formally and compleatly an or[illegible]ni-

orgonicall Church, enjoying all Ordinances, *Acts* 2. Likewise the *Ethiopian Eunuch* going from *Jerusalem* to his own Countrey, *Acts* 8. The *Roman Centurion*, viz. *Cornelius*, Acts 10. and the *Goaler*, Acts 16. were baptized, being neither thereat found in Church-fellowship, nor thereby put into Church-fellowship, that can be cleerly proved.

If it be *Objected* that the *Jewes* were of the Jewish Church; We *answer*, that if this did reach the question in hand, yet wee could give this faire answer: That they were Members by vertue of Circumcision, either by their owne, or at least by their Parents, so that this their Baptisme did not state them into it.

If it be objected that the Gaolor was not a Member of such a particular Church, yet he being baptized only, his whole Houshold was baptized also, *Acts* 16. 33.

Answ. If there were children that could not make confession of their faith; yet the Apostles, who were extraordinarily commissioned, and speciall parts of the Chnrches, might at the Gaolors baptisme owne him, admit, and remit him a member to that Church, *Vers.* 13. by which priviledg those children were baptized.

If

If it be *Questioned* how the said Administrators Office (who is confined by his *Call* to be an officer to a particular Church) can be extended to those aforesaid persons, that are not Members of such a Church? We *answer*, that the particular relation of the said Officer to such a Church, doth not limit *all* Ministeriall acts to the Members thereof only. For instance, He *preacheth* to all that come into the Church-Assembly (as they did, 1 *Cor.* 14. whiles *Infidels* and *Idiots came in*) else how shall men be fitted for Church-fellow-ship? Nor doth the Scripture limit such a mans Ministeriall power of baptizing, so as it may not extend to Beleivers children, out of *such* particular Church estate, yet his Office is not extended hereby to an Apostolicall latitude. Because he is bound to be resident with, and watch over this or that particular Church in a peculiar manner necessarily. So that though he administer the word by Preaching and Exhortation, or reproof to *all* occasionally; and Baptisme to *all Beleivers* or their children, and the Communion to *all Church-members* that repair thither; yet Church-Discipline, and graduall admonition and watchfulnesse, &c. he necessarily dispenseth *only to the members* of the

the particular Church, of which he is an Officer, to which the members have subjected themselves by expresse voluntary consent. That wee may further cleer both the Question, and our sense upon it; Note that, nor the Scriptures as we conceive, nor we, doe allow the children of Beleivers that are in no particular Church (in essence at least a true Church) to be baptized. So that if the Beleiving Parents stand off, unconjoyned to any particular true Church in substance; that is true in *matter*, viz. *Visible Saints*, at least in part, and in *forme*, *viz.* conjoyned by *professed union* for the enjoyment of Christs Ordinances, (whether that Church be in judgement Episcopall, or Presbyterial) their children may not (whiles both the Parents stand so) be baptized. And sutable to this, *John*, and *Christs* Apostles and Disciples baptized no children, but such as whose Parents were of some Church, *viz.* of the Church of the Jewes, or *&c.* as may appeare to the observing eye, all along the New Testament. The Apostle gives us a touch for this, *Acts* 2. *The promise is to you, and to your children.* First, to the *Parents*; who receiving it, and the Seale thereof, Baptisme, the privilege then descends to the children, even as the Covenant of Grace (made

with *Abraham*, Gen. 17. applyed by the Apostle, *Rom.* 4. to the Covenant of grace) runnes in that order and method, *I am the God of thee, and thy Seed*; of which Covenant, *Abraham* first receiving the Seale, his children ater him received it.

So then (to conclude this question:) As hearing the word preached is the priviledge of all men, so Baptisme is the badge of a visible member of the universall Church (as visible), and doth only initiate into, or prepare the visible matter for particular church-member-ship. For if an Heathen should now offer himselfe upon a sufficient profession of his faith, to become a Member of a true particular *Church*, constituted according to the rules of the Gospel, yet such a *Church* could not challenge him as a Member with them upon the account of meer Baptisme; but over and beside Baptisme doe require his resignation of himselfe to be a Member with them, they owning of him for such, and reciprocally engaging their taking care of him. There is *Acts* 2. mention not only of the *Faith* and *Baptisme*, but also of the *adding* of them that became Members of that Church. And for children of beleiving parents (which Parents as we said, are of some particular Church) those children being

baptized

baptized by a particular Church, are not looked upon by that Church as compleat Members, further then to admoniſh them, &c. till they give a ſufficient account of their Faith, and ſo joyn themſelves, and are ſolemnly received in as Members of that Church; after which, and not afore, they are admitted to the Communion.

Note therefore, that as ſuch children ought to be looked after; ſo ſurely, ſuch as are baptized at ripe years, ought to be looked after by thoſe that baptized them, that they ſtand not there, but that they be as well admitted into ſome true particular Church, as to be baptized by a true church.

And for this reaſon alſo, it is convenient that the Parents of baptized Infants ſhould be church-members, that the rule of church diſcipline may take hold of them to oblige them to looke to the Education of their baptized Infants; and may be reproved, admoniſhed, and dealt with, in caſe of neglect.

And all this thus ſetled, will prevent, under God, the back-ſliding of baptiezd perſons from their federall engagement.

VIII. Question.

Whether the Lords Supper ought, according to rule to be administred at night?

You see the question is not *De facto*, of fact, what Churches have done, but *De jure*, of Equity. And that not what in a way of *liberty may be*, but what *necessarily must be*. To which our answer is negative, no Church is bound by Scripture to night or evening Communions.

The great noise that some make with the word *Supper* for the affirmative, is of no force. 1. Because the Greek δεῖπνον is used by *Homer*, and other Gr. ancient Authors for a *Dinner*, or *Break-fast*, or any eating. Even as δειπνέω, signifies as well to *dine*, as to *sup*, and δειπνίζω to give one as well a *Dinner*, as a *Supper*. 2. The word in the Greek is constantly rendered by the Latine *Cæna*. And *Cæna* if from the Greek, signifies only *Common*, either from some common supping, posset or spoon-meat, usuall at night for lightness of digestion; or from a common Chamber (*Cænaculum*) where-

in

in many together supped; at dinners usually being scattered about severall businesses. If *cæna* be from the Hebr. זנה *Zonah*, wch signifies meat, or a preparation of meat, or a place to eate meate; it doth not yet import the night time of eating. 3. SUPPER in English doth neither *signifie* any time, as the word morning, noones evening, day, night do; nor *con-signifie* time, as every verbe doth, importing *being*, *acting*, *or suffering*, in *present*, *past*, or *future* time. Nor doth it necessarily *imply* night-eating, 1. Because we call our last meale in the day, our *supper*, so often as by severall ocasions of businesses, or by the season of the yeare we eat it severall houres afore night.

2. Because our English word *Supper* is derived of *Soppe* (that is, Bread dipped in some liquid thing) with which anciently they began their suppers, as is intimated in that physicall verse (*of Schol. Salern*)

Si vites pœnam de potibus incipe Cœnam.

Potibus i. e. Jusculis saith the glosse upon it. So that *Supper* rather signifies the *Diet* then the *time* of eating.

And so likely with a sopp given to Judas at the begining of Supper, hee went out.

2. To the Objection from the example of Christ administring it at night, we answer;

1. There is no more force in that, then to infer, all Christians ought to be baptized at thirty years old, because Christ was then baptized. When he began his new Testament-administration, then he was baptized; as before it, borne under the Law, he was circumsised according to the day appointed by the Law. And 2. there was a like, if not a greater *necessity* of his administring the Supper at night that he might do it at the time of the Passover, to thrust it out of Doores, and to take in the Lords Supper instead of it (a faire intimation that Baptisme followes in the roome of Circumcision, as the Lords Supper doth the Passeover) an. after this Supper his Suffering came on

3. For *Pauls* administration of the *Lords Supper* (as the Objectors say) at *night*, *Act.* 20 7, 8, 9, 10, 11. The story is evident, that *Paul* preached till midnight, V. 7. Then falls down *Eutichus* dead. Then *Paul* goes down, and recovers him to life, then comes up again, and then he breaks bread: So that now it was rather morning, then evening, for after midnight began the Jewes morning. Christ rose in the morning, *whiles* (saith *John* Chap. 20. V. 1.) *it was yet dark.*

Not

Not to purſue flies, arguments that are not worth the breath of anſwering: Let us that cry up the liberty of the New Teſtament, not binde our ſelves where neither Goſpel rule, nor Apoſtolicall cuſtome doth ingage us.

IX. Queſtion.

WHether *Members of particular Churches may indifferently hear elſe where?*

A. God will have mercy rather then ſacrifice. God allowes ſeverall diſpenſations to *age, diſtance of habitation; need* of ſuch or ſuch a point now handled by ſuch or ſuch a Miniſter, *&c.* But moſt certainly Members of Churches ought moſtly to be with their own Churches.

1. *Chriſt is the God of order*, ſo the Apoſtle.

2. Churches are an inſtitution of Chriſt for order, ſo the N. Teſtament.

3. *Church* ἐκκλησία, ſignifies combination in a corporation, as limbs keeping with the Body ſevered from others.

4. We solemnly promise this at our entrance into a particular Churche.

5. The constant practise of the primitive Churches in the Apostles times, kept together, *Act.* 1. 13, 14. *They were by tale all in an upper roome with one accord*, Act. 2. 1. *They all were with ONE ACCORD IN ONE PLACE, V.* 46. *Continued with one accord in the Temple*, Act. 4. 23. *They went to their own, that is, to their own company, V.* 24. *They were together in Prayer with one accord*, Act. 5. 12. *And they were all with one accord in Solomons Porch.* It were a tedious thing to reckon up all places.

6. It is necessary for the due celebration of Christs Ordinances. When yee *come together, ye may all propheſie one by one*, 1 *Cor.* 14. 23, 24. *When ye are all gathered together with my spirit, deliver such a man up to Satan*, 1 *Cor.* 5. It is a fault *yee do not stay together one for another*, 1 *Cor.* 11. *If he will not hear thee, nor two others with thee, go tell the Church*, *Math.* 18. 16, 17. And where is that, if the Members may wander where they list? And *vers.* 18, 19. *Where two or three are gathered together* (namely as a Church or Congregation of the Jews

or

or Gentiles) *in my name*, to pray, *&c. I will be in the midst of them.* As *Rev.* 1. Christ *is amidst the seven Candlesticks. Numb.* 2. The *Arke* of Christs presence was amidst the Congregation. And how shall a member give us evidence, or be satisfied at the admission of a member that is seldome with the Church.

7. *Have a care of them over whom the Holy Ghost have made you overseers*, Act. 20. How can this be, if members walke where the Elder knowes not?

8. *Obey them that have the oversight of you, and submit your selves, for they watch for your souls*, &c. *And have them in singular respect for their works sake, as they that watch for your Souls, Heb.* 13. 17. 1 *Thes.* 5. 12. How can this be done by members that usually neglect, if not slight the ministry of their own Churches.

9. Christ blames, reproves, commends the seven Churches severally, *Rev.* 2. *Rev.* 3. How could this be done justly and distinctly, if they were Pell-mell intermixed.

10. If the Ministers Ministry were sealed to thee by the spirit, to be fittest for thee & brought thee into this church (as *Paul* saith the Corinthians were the seales of his Ministry

niſtry, 1 Cor 9. And a copy of his Miniſtry were their hearts, 2 Cor. 3.) then thou doſt in a ſort ſin againſt ſome ſealing of the ſpirit, in ſlighting ſuch a Miniſtry. And it is threatned as the beginning of dreadfull ſinning and falling away of them that forſook their own Churches. Heb. 10. And their imagined content in hearing of others, is rather a temptation, then a motion of the ſpirit, and is in thee a member of a Church, a cruel Church-deſtroying principle. Sure if one member be not fixed, then not another, nor another, *&c.* And then not the Paſtor, or Teacher, and ſo farwel Churches.

X. Queſtion.

WHether Paſtor *or* Teacher *be the more proper title, according to the Scriptures, of an* Elder *that is to diſpenſe the word and ſeales to a particular Church rightly conſtituted?*

Wherein is touched.

1. The proper nature of the Paſtorall part of an Elder.

2. That

2. That Pastor and Teacher are the same Officer.

3. That there is no manifest proofe from the Scriptures (to my light) that there is any Elder of a right constituted Church, but a Preacher in Office.

The answer to the question is.

That Teacher is the more proper, and peculiar title of an Elder that is to dispence ordinances.

The grounds of this answer are

Ar. 1. Because this signifies their neerest likeness to Christ in Office, he was called the Doctor, or Teacher (the words signifie the same) of his Churches, the third of *John*, and the second verse, and he did rather *teach* his Church, then rule his Church externally whiles on earth.

Arg. 2. The Commission to Christs Disciples (whose successors true and rightly constituted Ministers are) *runes* of *Teaching*, *Mathew* 10. & *Mathew* 28. And in this last of these places, he adjoynes Baptizing to *Teaching*.

Arg. 3. Accordingly the Apostles did even altogether attend *Teaching*. They directed Churches about power; but the Churches usually acted it.

Arg. 4. All the Members, in point of admonition

tion, and in Church-debated votes have a rule common to them, But not to *teach* in Office. Therefore *teaching* is peculiar to the Administrator, Rule is in common to him for the most and main things with the Church.

Argument 5. To play the Pastor, to act as a *Pastor* imports rather the gift of ruling then of *Teaching*, if it be considered according to the proper Idiom, or frequent use of the word, for ποιμαίνω of ποιμὴν a shepheard in its first and genuine signification, signifies to *play the Shepheard*, or act a shepheards duty, which is to know, take care of, defend, heale, drive hither and thither, the Flock. He doth not in this feed them, but acts those duties, that they may feed, and whiles they feed. Accordingly ποιμὴν a shepheard is *quasi* παρὰ οἰμὴν, one sitting, or abiding by the waies side, as watching, or attending something. Or ἐν τῷ ποᾳ μένειν, *to abide in the green grasse.* and being applyed to those that are over men, is used to signifie Kings. *Homer* stiles a King Ποιμένα λαῶν, the *Sheapheard of the People.* And *Euripides* calls the Governours of Chariots ποιμένες ὀχων, *Sheapheards of the Chariots.*

No wonder therefore, that the word

ποι-

ποιμαινω, to play the Pastor, or Shepheard (for the words signifie the same) be applyed rather to any thing of a Shepheard, then to feeding actively & trasitively taken. For example, *Hos.* 13. 5. ידעתיך *I have known thee* in the Wilderneſſe: The Septuagint in their Greek version render it εγω εποιμαινόν σε εν τη ερημω, I have *pastorised thee*, as to say, *I have known thee, or looked after thee, as a sherpeard after his sheep.*

So *Ps.* 48. 14. vers. *Heb.* ינהגנו He shall *guide us*, the Gr. Sept. render Αυτος ποιμαινει ημας. As intimating the guidance or government of a Shepheard.

Again *Ps.* 2. 9. Heb. תרעם according to our English, thou shalt *break them* with a rod of Iron. The Greek Septuagint ποιμανεις αυτους εν ραβδω σιδηρα, Thou shalt pastorise, or act the part of a Shepheard over them with an Iron rod.

This Greek expression is in the same words applyed to Christs rule over the world twice in the new Testament by the Apostles, of which by and by. Likewise, 1. Both the Hebr. and the Gr. Sept. do apply the *acting of a Pastor* to Kings over Common-wealths. So 2 *Sam.* 5. 2. 2 *Sam.* 7. 7. 1 *Chr.* 11. 1. In all which places both the Hebr.

Hebr. & Greek word (which for brevity, I write not, *videant docti*) signifie to paſtoriſe, or play the Paſtor over the People, and tis expounded there how, *viz.* by *leading them out, and bringing them in*, Add, 2 *Chron*, 17. 6. to the ſame purpoſe.

And as in the Old Teſtament, ſo in the New, the Holy Ghoſt is pleaſed to apply the word *Paſtor*, or paſtoriſe, to *power*, yea *Kingly* power, of *Rule* or Government.

Math. 2. 6. *And thou* Bethlem *in the Land of* Judah *art not the leaſt among the Princes of* Judah: *for out of thee ſhall come a Governour that* ποιμανεῖ *ſhall RULE my People* Iſraell.

Rev. 2. 26. 27. *He that overcommeth*, &c. *To him will I give power over the Nations, and he* ποιμανεῖ, *ſhall rule them with a rod of Iron, to break them as a Potters veſſell*, *Revel.* 12. 5. And ſhe brought forth a man Child, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ, *who was* (or rather is) *to rule all Nations with a rod of Iron.* It were too tedious to write down all places, to this purpoſe. If the word ποιμαίνω or ποιμάω do any where ſeem, to relate to feeding as well as ruling in a metaphoricall ſence, as applyed

to

to Church Ministers; then note that feeding is by the gift of *Teaching*, not of *Pastorising*: And the various use of the Word doth shew, that *Rule* is more common to the *Preaching Elder* with other men that are not of the same Office with him; but *Teaching* is more peculiar to him.

6. *Argument*. For those places that are usually urged for maintaining that *Pastor*, is a distinct Officer from *Teacher*, and a ruling Elder is a distinct Office from both, make me more to doubt the thing.

The Scriptures in the new Testament, speaking of the affaires of particular Churches, never mentions any *Elder*, but a *Preacher in Office*, see before the discusse of the second question.

1. That place, 1 Tim. 5. 17. *Let the Elders that rule well be counted worty of double honour especially they that labour in the word and Doctrine*, ought according to the Greek be thus translated. *Let those that are well over you, or cheife over you, be counted worthy of double honour especially they laboringin the word and Doctrine.*

Upon this Text take these short observations (for I intend in these questions but to provoke to emulation, those that

that are more learned to debate these things)

1. That the word προεστῶτες, *those that rule* as our Bibles have it; or rather, that are *over you*, as I have translated it, is by learned *Beza* in *Rev.* 2. 1. applyed as a fit word to explain the *Angels* of the 7. Churches.

2. That by the fluency and current of the Greek by a *participle* as I have justly rendred it; *viz.* Especially they *labouring*, is cleerly imported the same man, the same Officer.

Thirdly, that this one and the same Officer, is here pointed out rather by his *teaching* peculiarly, then any thing else. To be over the Church is a more common notion: But the speciall notion is not to *Pastorise*, which is intimated, in, *over them* but to *teach*. *Laboring in the word imports* teaching *the word*, λογῳ of λογος. And *Doctrin* imports *doctrinating*. As διδασκαλια of διδασκειν. This making the *Pastor* & *Teacher* cheife of all Officers, and allowing them power of *rule*, and yet to set up *Ruling Elders*, as a meet Office, and these to have I know not how much power of rule, are to me perplext intricacies, and needlesse multiplication of Offices.

4. What is this *double honour* here mentioned,

mentioned, but *Countenance*, and *Maintenance* τιμη *eſteeme* in, *V.* 17. and *reward*, *V.* 18, 19. with a reaſon to prove it. *For the Scripture ſaith, thou ſhalt not muzzle the Oxe that treadeth out the Corne, the Labourer is worthy of his Reward.*

Now where is a rule, or example in Scripture to ſhew Churches muſt maintain bare ruling Elders? Or where is one Church of an hundred throughout the world, that is able to beare the Charge?

2. In that place of the *Epheſ.* chap. 4. 11. It is ſaid diſtinctly, he gave SOME *Apoſtles*, SOME *Prophets*, SOME *Evangeliſts*. But when he comes to *Paſtors* and *Teachers*, he doth not diſtinguiſh them; SOME *Paſtors*, SOME Teachers, but puts them together as the ſame officer. with an AND, SOME Paſtors AND Teachers.

7. Argument, In the 1 *Cor.* 12. 28. The Apoſtle moſt diſtinctly as *one*, *two*, *three*, diſtinguiſheth of offices: God hath ſet ſome in his Church. Firſt APOSTLES, Secondarily, PROPHETS, Thirdly, TEACHERS. But names not *Paſtors* at all. Helps governments, that is, helps in

goverment, as tis elſe where read, ſignifieth *Deacons*

For the Apoſtle preſently after, in this ſame 12. *Chap.* repeating again the main Officers, are all Apoſtles, are all Prophets, are all Teachers? *&c.* Names not Paſtors.

8. Argument. The Apoſtle in *Phil.* 1.1. names and ſalutes all the Saints of the Church at *Philippie*, and their ſeverall ſorts of Officers of their Church, but names neither Paſtors, nor bare ruling Elders, yet ſo famous a Church had all their Officers. *Paul, and Timotheus*, &c. *To all the SAINTS in Chriſt Jeſus which are at* Philippie, *with the BISHOPS and DEACONS.*

So that *Biſhops* comprehend their teaching Officers. Of which more afore in the ſecond queſtion: and now no non-preaching officers but *Deacons.*

9. Argument *Rom.* 12. 7. There is no mention of *Paſtors*, and *exhorting* is put afrer *teaching*. Miniſtring (*i. e.* ſerving) ſignifies the Deacons office of care for the Poore, which formerly lay upon the preaching Miniſter, *Act.* 6.

Therefore we conclude, *Teacher*, or *Doctor* (as ſome Tranſlators have it) is the

the more proper title of a preaching Officer.

XI. Queſtion.

WHether *Church affaires are allwaies to be reckoned, as concluded right, if determined by the Major vote.* Wherein occaſionaly is touched which part is the Church in caſe of a diviſion.

Anſw. As it is *ſinne* to leave the word, by not ſtudying it to reduce all Church-proceedings to a Goſpel-rule, but puſh things upon the vote of members; ſo it is a *hazardable* way, and liable to many exceptions in ſeverall caſes, to reſt in a Major vote. And therefore the way of the Churches of Chriſt, both primitive, and modern was, all to agree, before they paſſed the vote, eſpecially in things of conſernment. And to this end, in caſe of diſſent, they debated the thing by Scripture and argument with the diſcenters, till they did yeeld, or were made to appeare to be obſtinate, and then they admoniſhed them, *&c.* as obſtinate.

The caſes in which the major vote may

be liable to exception, whilſt many others (though the minor part) do diſſent, are theſe.

1. There are in moſt Churches many, though truly religious, and right in the fundamentalls of godlineſſe and Salvation beleiving unfainedly what God hath plainly ſpoken in his word concerning ſuch things, who not-withſtanding in matter of Church order, diſputes of diſcipline, and goverment, are very ignorant. As alſo very low in reaſon, either to make an argument, or take an argument, though in an inartificiall, and common way of reſoning. They can neither give forth any ſtreſſe of reaſon, nor can they feele the ſtreſſe of a reaſon, though it beguirds them never ſo ſtrongly. No, nor are they able to gather up the maine of a debate whereby to found their vote. Now when it comes to paſſe, that ſuch poor creatures as theſe are the turning voices in a ſuffrage or vote, and may be, over-Ballance the vote but by 6. or 5. or 4. or 2. or but 1. Voice; how ſhall a Godly knowing man looke upon ſnch a majority of votes, as binding conſcience, or at leaſt practiſe, in the matters of God? Beſides we mention not how private By-intereſts of the poo-

rer

rer depending on the rich, for work, maintenance, charity, or, *&c.* may biaſſe the mindes of men. So that the greater number of voices, become greater by ignorance, or iniquity, or both, and not by the ſtrength of divine reaſon: Which divine Reaſon ſtill ſtands in mighty force upon the leſſer numbers conſciences, that they cannot yeeld, whiles the Major part cannot or will not ſee that divine reaſon. Aptly for this may the learned thinke upon the ſtory of *one Elijah* againſt many hundreds, ſo of *Michaiah*, ſo of *Paphnutius*.

2. *Caſe*. It may be that the debate is whether this particular Church ſhall chooſe ſuch a man to be their *Paſtor*, or *Teacher*, or part with him that is now their *Paſtor*, or *Teacher*. The major part may be affirmitive, the Minor negative; giving this reaſon, that this mans Miniſtry ſweetly ſuites with their ſpirits, ſealed by large experience, the others not. In this caſe muſt theſe precious ſpirituall Soules have their *Paſtor* voted from them, or another obtruded upon them againſt their conſents? Where is any Divine rule or reaſon for this? They came into relation with the officers by their own free conſent. By what divine law ſhould

they now be deprived of the continuance of that liberty in caſe of addition, or alteration of *Elders*.

Ob. The Minor part may deſire a diſmiſſion?

Anſw. But what if the Major part will not give them a diſmiſſion. This hath beene the caſe of ſome, and the major part hath voted it their law. And perhaps waylaid them with miſſe-informations, that they could not communicate elſe where. A ſadde inconvenience.

Ob. They may with-draw, and imbody themſelves into a diſtinct Church.

Anſw. But then the Major Part will vote them to be a *ſchiſme*, the major part proclaiming themſelves to be the *Church*, and ſo they aſperſe the Minor part with the notion of *faction*, or *ſchiſme*, or, *&c.* but by what rule I know not?

Sure enough famous Churches (that might be named) have approved of a Minor part, thus imbodying themſelves a part from the major part (though began but with four or five) in ſome ſuch caſes as are aforeſaid.

And for the notion of a *Church*; If we looke to *inviſibles* or ſpiritualls, in their diviſion, they are the *Church* (though the

the minor part) that ſhall be found to be in the truth. If we looke to *viſibles*, and externalls, they are more likely to be the Church, to which the *Paſtor* or *Teacher* adheres. The reaſon is, becauſe the holy Ghoſt doth put ſo much Emphaſis upon them all along the New Teſtament, *Act.* 20. 28. *Heb.* 13. *Rev.* 2. and 3. chap. in the Epiſtles of Chriſt to all the Churches, laying mainly the Wealth, or ill of the Churches upon them. Againe, the Paſtor or Teacher was looked upon by the particular Church, as more eminent in gifts and graces. The particular Church choſe him, and others ſince came into the Church in relation in ſpeciall to him. They all inveſted him with a power, ſtill in force, whilſt not as yet parted according to rule, and mutuall voluntary Conſent.

Queſt. XII.

WHether the opinion of thoſe that acknowledg themſelves to be SEEKERS, as their opinion is held forth and owned by them themſelves, be according to the word of God? Anſw.

Seeker. *A.* They own themſelves to "be ſuch, and ſtate their Queſtion "thus *: SEEKERS (ſay they) are "diſtinguiſhed into three ſorts.

"1. Such as are *againſt* all Ordinances.

"2. Such as are *above & beyond* Ordinances.

"3. Such as ſee not a ſufficient "ground for the practiſe of Ordinances.

"The firſt (ſay they) are improperly called *Seekers.* The "ſecond are rather *Poſſeſſors*, *Enjoyers*, and *Attainers*, then *Seekers.*

"Of the third ſort they acknowledg themſelves to be; yet ſo, as they "ſay, they owne ſearching of the Scriptures, *Diſtribution* to the neceſſity of "them that want, and *prayer* which they practice

* See their book intituled, *A SOBER WORD TO A SERIOUS PEOPLE*, which it ſeems was penned in anſwer to the *Anabaptiſts*, wherein the Author hath well confuted their allowing every gifted Brother (without a Church-vocation, miſſion, admiſſion, or conſtion thereunto) to adminiſter the Word and Seals, but hath ill denyed *viſible Ordinances*, and their Adminiſtrations. And to aſtoniſhment unto mee, hath ſaid that he and his Aſſociates do in their Opinion hold out their witneſſe and teſtimony againſt the falſe Lord Jeſus, and wait for the true.

"practice they say, not only per-
"sonally, and privately, but as
"occasion offers, by coming toge-
"ther into some place on the first
"dayes, and at other times, as
"their hearts are drawn forth, &
"opportunity is offered. *

*But to my knowledg some of them would not joyne in prayer with others of their own way.

"But those other Ordinances, wherein
"they doe not see sufficient ground for
"their practise, may be comprehended in
"these two, *viz.* The present Churches,
"and the present Ministry. These two
"were the grand and comprehensive Insti-
"stitutions and appointments of the Lord
"Jesus unto which *he gave gifts for the per-*
"*fecting of the Saints.* But whether the
"present *Ministry*, and the present *Chur-*
"*ches*, be those Ordinances of *His*, which
"he then instituted, and appointed; and
"not rather something *like* them, or *instead*
"of them, is the matter in *Question.* Thus
"the *Seekrs.*

Now that I may so discusse these two, as thereby to give the best satisfaction to these *Seekers*, will be (as I judge) not to lanch out into a Treatise concerning these things, but to keep closely and precisely to the business

ſineſs of *nulling*, or *ſolving* thoſe *Knots*, which they count knots, and confeſſe to be ſo ſtrongly knit upon them, that they are inextricably ſtreightned, ſo as they cannot act with us in the exerciſe of the aforeſaid Ordinances.

Thoſe knots (they ſay) are thoſe two maine ones, *viz.*

Firſt, Whether there be any pattern of any viſible congregated Church under the Goſpell, without, or afore a *Miniſtry*, or *Baptiſme?*

Secondly, Whether the preſent miniſtry, or preſent Churches, may be acknowledged the Miniſtery and Churches of Chriſt, according to the firſt pattern?

Seeker. *To the firſt (ſay they) this wil be anſwered, that it doth not appear in Scripture, that any of the firſt Churches were gathered into their viſible order, without a Miniſtery, or before Baptiſme. If it be otherwiſe, it's hoped it will be ſhewed where, and when.*

A. To this we Anſw. Firſt, It is not pertinent, nor convincing, to put *us* upon *patterns* who are bound by Scripture to walk by rule. Nor is it ſeaſonable, or ſutable to call upon them, whom Chriſt hath ſetled in an *ordinary* way, (as we ſhall ſee afterwards)

wards) to pattern themselves with FIRST CHURCHES, whose constitution at first, is usually *extraordinary*, especially upon the change of the outward forme of Ministries, Churches, and their way of Worship. Secondly, If there were no Minister to settle the first Church of all, *viz. Adam* and *Eve*, and their Children, in a Church order, and forme of Worship; but only the bare word of God (who cannot be called a *Minister*, that is, a *Church Servant*) this word sounding in their Eares by some created voice * in the aire, (בת קול as the Hebrews speak;) for we read of no Prophet till *Enoch*, who was in the seventh Generation after *Adams* Fall (*Jud. Ep. verse* 14.) And the same may be said of Gods immediate call of that company of *Terah*, *Abram*, *Lot*, and *Saraj*, *Gen.* 11. 31. Compare, *Gen.* 14 14. His *trained Servants*; Hebr. His *Catechised Servants* (see also *Junius* his notes) as also Collate, *Josh.* 24. 2, 3. 9. *Gen* 18. 19. How then can it be of the *Effence* of the *Constitution of a Church*, that it must be *gathered into visible order by some* man-Minister preceding? And this proposall or Quere is the more considerable, because our Antogonist proves,

* *Gen.* 1. 29. *Gen.* 3. 9. *Gen.* 4. 9

and

and approves, and practiſeth this arguing from the *Old Teſt.* to the New, *p.* 4. largely.

And theſe Churches were not nationall, but neer in likeneſſe, for latitude to ſeverall Churches in the Apoſtles times: The Miriage of *Adam* & *Eve*, *Gen.* 2. 23, 24. is made the repreſentation of Chriſt and his Church, *Epheſ.* 5. 29, 30, 31, 32. The *Goſpell* was preached in theſe times, *Gen.* 3. 15. *Gallat.* 3 8. *The Goſpell is preached to Abraham*; and in both places immediately by God himſelf. And the *New Teſtament*, or *new Covenant* was alſo in the old Teſtament, diverſe times mentioned. 3. In that the Church was to chooſe their Offi- (*Act.* 6. 3.) yea an *Apoſtle*, *Act.* 1. And the Church of *Antioch* muſt ſet apart *Barnabas* & *Saul* the Apoſtle (by faſting, prayer, & laying on of hands) for the work of the Miniſtry, it makes it exceeding doubtfull whether it were the work of the Apoſtles properly and preciſely to gather Churches into viſible order; but only to manifeſt the Goſpell to be Chriſts, by working of Miracles, and by preaching thereof to call men to the Faith. For if according to theſe *Seekers*, the Miniſter muſt be before the Church, & yet the Church muſt e-

lect

lect and call him to his Office, as we see in the said Scriptures, wee shall runn giddily round, *in circulo demonstrandi, idem per idem*, making the same, as the same, to be the cause and the effect, which nor divinity, nor the very order of nature will endure. But no more of this, because our answer to the next particular will more clear it.

I know it is ordinarily said, and accordingly practised, that a company of Beleevers may by mutual consent, or agreement, become a Church, and appoint one to dispence the Seales to the rest; and accordingly choose their own Officers, and proceed to other administrations, and this in the name of Christ. And such a company of Beleevers are accounted by themselves, and some others a true visible Church: others say the same in other words. Now I would argue the case a little touching Beleevers consenting to become a Church, so farre as may help to clear the Question in hand. When a person desires to joyne himself to some one of the present Churches, though the person be never so desirous in himself to be added, yet he can but propound his desire of joining and being admitted. This Seeker.

Church

Church considers, and judges of this persons Faith and fitnesse for fellowship, and that in the name of the Lord; and must declare the Lords consent in the Church to the receiving such a person into such a fellowship, before he can be admitted. The Persons willingness in himself to be joyned, makes him not a member of such a Fellowship; he cannot give his own consent, and the Churches too, but as he is willing to manifest his readinesse to be admitted; so the Church judging of his profession of Faith, and fitness, manifests her consent, by receiving him in the name of the Lord Jesus Christ, either by Baptisme, or without, according as they have faith in that particular. Now if this be the method, or ordinary way of proceeding in a Church, after it is gathered, is not the gathering of that Church, in its first beginning to bee supposed equivalent hereunto; for as much as the same Relation wherein one single Beleever doth stand with reference to a true Church, rightly constituted, so do a company of Beleevers stand in relation to Christ, in their first congregating into the visible order of Church-Estate, which may be thus demonstrated, Christ is the Bridegroom, the Church is the Bride, the Lambs Wife.

A

A company of Beleivers are supposed to be made willing by the power of light and love, to be Married to Christ, and to put on that conjugall yoake of visible Church-ship, wherein they manifest their obedience to him, subjecting themselves to such ordinances, and appointments of his, as are commanded touching that particuler. But to whom shall they make manifest this their Willingnesse? Who shall supply the room of the Bridegroome? Or who is the Bridegroomes freind, that can Ministerially declare Christs acceptance of these Beleivers to become his Church, his Wife, and he to become their Bridegroome, their Husband, their Lord, their Law-giver, giving them power to sit upon Thrones for him, to open, and shut a doore for him, to build and lodge in his name, and power? Beleivers I conceive, can no more in this case give their own consents, and Christs too, then a particuler Beleiver that would be joyned to a visible Church, can give his own consent, and the Churches too. Therefore as the true Church doth Ministerially containe in her selfe the state of power to binde and loose, to open and shut in Christs name, to signifie his consent, and in his name to receive, or not receive the Person who pretends to, or assaies to be joyned.

ned to her; so is it seriously to be considered, who did at first Ministerially supply the roome of the Bridegroome, who did at first Judge of these Beleivers fitnesse, or who did in Christs name accept of them, as they do in Christs name accept of others that desire to joyne to them. That the true visible Church is the Spouse, the Bride, the Wife of the Lord Jesus, these Scriptures among others witnesse, Cant. 4. 8. Ephes. 5. 32. Rev. 21. 9. That the consent betweene Christ and his Church, at first was acted Ministerially by such as himselfe had designed to that purpose, viz. To accept of the Beleivers consent on their part, and to Espouse them to Christ; and that this was effected by that Ministry which was wont to precede and go before the Church, and its feeding Ministry, appeares from the consideration of these Scriptures, 1 Cor. 4. 15. FOR IN CHRIST JESVS I HAVE BEGOTTEN YOV THROVGH the Gospel, 2 Cor. 5. 20. WE PRAY YOV IN CHRISTS STEAD BE YEE RECONSILED TO GOD. And as this Ministery was thus instrumentall towards their personall conversion, so was it also touching their visible admission into their Espoused, that

that is Church-estate. For not only did they in Christs stead BESEECH THEM TO BE RECONCILED TO GOD, *but also did* RECEIVE THEM SO RECONCILED, 2 Cor. 11. 2. *The Apostle* Paul *testifieth touching the Church of* Corinth, *that he did* ESPOVSE *that Church* TO ONE HVSBAND THAT HE MIGHT PRESENT it A CHAST VIRGIN TO CHRIST. *And of the Churches of* Macedonia *it is said in,* 2 Cor. 8. 5. *that they* GAVE THEIR OWN SELVES FIRST VNTO THE LORD, AND VNTO VS BY THE WILL OF GOD. *All that this discourse intends, is but to put persons (whose spirits can beare it) upon the consideration how they became a Church at first. And whether that the practise of the present Churches doth not justly occasion that enquiry; for as much as the reason is the same, that the first beginners of a Church have as much necessity of some person, or persons Ministerially deputed by Christ to try, and to accept of them, as well as for them afterwards to try and judge, and accept of others in the name, and Authority of Christ, who desire to be added to them. The*

consideration of which may serve for an answer to that part of the question which concernes the present Churches: That for as much as it is not demonstrable that the present Churches have been so constituted by persons Ministerially deputed on Christs part, to whom they might give up themselves visibly (as well as unto the Lord) and whom they might visibly and Ministerially have the Lords consent manifested unto them (as they themselves now manifest to those which would be added to them) but that they reckon it sufficient to be made free and willing in themselves, and without any visible or Ministeriall Authority to try and judge one another, and to accept of one another in Christs name and stead, and so become a Church, contrary to their own after-practise towards others, seemes to be altogether without precedent from the word of God, and consequently, are not to be acknowledged for the true, visible, constituted Churches of Christ, according to the primitive pattern.

Answ. Thus with large leave, we have heard the Adverse part all this while, in his own words. I hope the Reader will have as much patience to heare what the Lord will put into our mouth to speake

speake to this Argument, in shew *specious*, but in effect strikes at the whole frame and structure of *visible Profession* of Religion, the duty and *order of mutuall Edification*, and the very *being of any visible Church of Christ on Earth for these* 14. *or* 15. *hundred yeares since* untill now; and for time to come, how long wee know not, according to our *Antagonists* said opinion. We have had a great many of *Consequences* (as they cal them, who would not beare them in us upon a dispute. *It is not safe concluding* (saith our Antag. *p.* 20.) from *a consequence*) for little *shew of Scripture*. But we are willing fairly to answer to both, with sincerity of heart, according to the light God hath given us, the Scriptures being judge.

1. To the position, we say it, is not expectable, nor (as God orders things) feisable, that the processe of things should be adequate in their efficient cause, to those that were Originall. As the *World* was at first by immediate Creation from God himselfe; but after by succeve generating, *Gen.* 1. & 2. *chap.* so also the state of Churches. God immediatly constituted the first Churches (as we shewed afore); doth it therefore follow, that

the succeeding Churches should be just so constituted? If this may be granted, then it will fall flat against our Antagonists inference, who would have *a visible Authority to gather Churches into visible order.* Againe, *Iohn* Baptist having (answerable to his Office of a *Fore-runner*) prepared the people for Christs comming, Christ laies the first foundation of New-testament Church order in himselfe and his 11. Disciples, united, and keeping in a body, Preaching and Administring the Communion to them to his Death, and after Preached to them untill his Ascention; doth it therefore follow, that succeeding Churches must have *Christs personall presence* with them at their visible Congregating into that order?

2. There is no Scripture (that we know) to prove that consequence, that there is the same rule of *proportion* of *admitting a company of Beleivers into a Church-order* as there is of admitting *one person into membership of a Church.* But we conceive we have Scripture to shew the *Disproportion, Math.* 18. 15. to 21. Christ having giving rule, *if thy Brother shall trespass against thee, go tell him his fault between thee and him alone; if he will not heare thee*

take with thee one or two more; if he neglect to heare them, tell the Church, &c. (which could not be a rule for the Apostles practise, as the nature of the rule demonstrates). our Saviour encourageth *Beleivers* to the practise hereof by 3. promises. 1. *Whatsoever they bind or loose on Earth by joynt consent, is so done in Heaven.* 2. *If two* of them (*that is, a few*) *shall agree on any thing they shall aske, it shall be done for them.* (*Joynt prayers, beyond all instance, were never denied throughout the Bible*) 3. *Where two or three are gathered together in my name, there am I in the midst of them.* So that Christ doth here suppose as granted, that a company of Beleivers of themselves, may *Combine* for severall spirituall acts and ends, in an *acceptable* way to God; and *promiseth that he will be with them*, which he doth not in like manner grant to *a single Brother*, but submits, or subjects *him* to the judgment of *them*. Not unlike to that in 1 *Cor.* 6. 2, 3. *If the Saints shall judge the World, then they are not unworthy of the Criticall discernings*, (*Gr.* κριτηρίων) *of the smallest matters.* And if they shall judge Angells, how much more (βιωτικὰ) *things of this life or in this life.*

Thirdly, instrumentally to call men to the *Faith*, is a greater matter then to call them to *outward visible Church-order* (*that* being *fundamentall* to *this*; *that* of the *Esse*, this only of the *Bene Esse* of Christians) but to this Faith men may be instrumentally called (in times of persecution) by a *gifted Brother*, *Act.* 8. 1. compared with *Act.* 11. 19. *&c.* As also in the instances of the *Waldences*, *Wickliffe*, *Luther*, *Hus*, *Prague*, and many others. Therefore such Beleivers may be ordered into visible Church-state by the transactions of such a Brother. At least, by him and them joyntly concurring, *without an extraordinary Minister*, above the sphere of the pious, learned, gifted Preachers in these dayes.

4. If the Congregations, *Act.* 14 23. chose their own *Elders*, or *Bishops* so called, *Act.* 20. 28. by lifting up of the hands (as the Gr. χειροτονησαντες largely opened afore in a former Question, and touched upon by your *English* Notes on your Bibles) shewes; yea and the congregation of 120. *Act.* 1. did there choose out *from among themselves one to be an Apostle*, and God approved it by *Lot*, then surely a company of Beleivers may imbody themselves

ſelves into a Church, without ſuch an Officer pre-exiſtent.

5. In Ep. to *Titus*, ch. 1. 5. *Titus* (not an Apoſtle) was *left* in *Crete* that (Καταστήσῃς) he might place, ſettle, put into order, *Elders*, otherwiſe called *Biſhops*, v. 7. (κατὰ πόλιν) *according to the proportion of the Church or Churches in every City* (in that Hundred-city *Crete*, as *Virgil* calls it.) This his ſetling of *Elders* or *Biſhops*, muſt of neceſſity ſuppoſe churches there afore. Firſt, Becauſe ſuch were elected by the People, as we have ſhewed afore. Secondly, Elders and Biſhops are tearmes relative to a church co-exiſtent. Thirdly, the Apoſtle mentions (λείποντα) *things left*, or remaining to be *ſet in order*; the *Beings* of churches having been founded afore. But in all this, or in all the Epiſtle, or elſe where, there is no mention at all, of any *Apoſtle*, or other *extraordinary Miniſter*, to have gathered them into viſible church-order: Only ſome body (it muſt needs be ſuppoſed) had preached them into the Faith. Neither the word (καταλιπών) nor the uſe of the phraſe, doth neceſſary inferr that *Paul* was in *Crete* when he forſook thoſe parts of *Greece*, *Titus* remaining in the

Isle. And if he were, there is no mention of his gathering of Churches, For.

6. I cannot conceive in reason, or perceive in Scripture, that an Apostle was an officer to particular churches. An *Apostle* is a *Relative* to Christ the *Sender*; not like *Pastor* or *Bishop*, that necessary *relates* to a *Flock*, or visure, or *charge*. The Apostles ever kept themselves from acting the churches part of power, but only called upon the churches to do their duties, as to *elect Officers*, as we heard afore, or to *cast out an unworthy Brother*, 1 Cor 5. Or to *reform other disorders in the manner of worship*, 1 Cor. 11. 1 Cor. 14. But no mention of an Apostles gathering them into a church; his Office being transcendent, namely, a *Messenger* to *preach* the Gospell, to *draw men to the faith*, and to do such other things as might prepare men to be fit *matter* for Churches. And therefore went from place to place (as the History in the *Acts* sets before us) making but small tarryance in most places, the Evangelists seconding, and *watering* the Doctrine that the Apostles had *planted*: Yea, in *Act.* 11. Some gifted Brethren scattered by the persecution from *Hierusalem*, (V. 19. compare *Act.* 8. 1.) preached to the *Greeians* of *Anti-*

Antioch, and turned a great number to the Faith, whereupon only *Barnabas* was sent (who was, saith V. 24. a *good man* full *of the Spirit and Faith*) to *exhort* them (V. 23.) *With purpose of heart to cleave to the Lord.* Which done, *Barnabas* departed to *Tarsus* to seek *Saul*, who, at the return, finde the *Antiochians* a *Church*, and so assembled themselves with that Church for a years space, teaching much People. But not a word that *Barnabas* at his first comming, or that *Saul* at *Barnabas* his second comming, did by their authority put them into the forme of a Church, they being taught the *Doctrine of Salvation*, and brought to the *Faith* and *knowledge of the rules of the Gospell*, joyn themselves into Church order, as the contexture and series of this particular story seems to give it us. For,

Seventhly, I would fain know what *extraordinary* thing there is (as to the constitution) or *required* (as to the management) in the *conjunction of them that were before Beleevers*, *now into Church Union*; that there needs such an extraordinary Officer to procure and concurr in the thing? An *infallible gift of discerning mens sincerity*, is not of absolute necessity. For the *Apostles*

ſtles received into the Church at *Hieruſalem*, with which they were much converſant thoſe two cloſe Hypocrites, *Ananias* and *Saphirah*, (*Act.* 5.) *Philip* baptized *Simon Magus*, (*Act.* 8.) And *Paul* received into his Boſome *Demas*, who after (as he complaines) *forſook him*. Nor is the *Act* of conjunction into Church union of ſo high a nature, as ſome Church-Acts; as that of delivering a man up to Satan, which the Apoſtle exhorts the Church of *Corinth* to do in his abſence. And ſure if the Church without extraordinary Officers may ſo *caſt out*, they may of themſelves *receive in*: And if ſeven Beleevers may *receeve in* ſeven ſcore, then one would thinke, ſeven ſcore Beleevers might joyne themſelves to the Lord in a Church combination. As tis ſaid 2 *Cor.* 8. The *Churches of Macedonia* (V. 1.) GAVE THEMSELVES UP TO THE LORD (ἑαυτὸς ἔδωκαν, &c.) which is a phraſe unapplicable to mans *firſt converſion*, wherein he is *paſſive*; and is inconſiſtent with the Analogy of Scripture that treats of ſuch converſion. And therefore I know not what more ſafely to underſtand, then that *they* as Churches, forming themſelves into Churches, and ſo into the obedience and practiſe of all Church ordi-

ordinances, *gave themſelves up to the Lord.* Their *giving themſelves up to the Apoſtles* is plainly there expreſſed (v. 2, 3, 4.) Of *contribution to them that were in want*, intreating the Apoſtles *to take upon them the diſpoſall of it*. All theſe things will be plainer by that which followes.

2. To our Antagoniſts *arguing of the caſe*, we anſwer, Frſt, Where is the *Rule* We have preſented to us two ſuppoſed inſtances afterwards (of which by and by in their order) but where is the *Rule* requiring ſome extraordinary precedent Miniſtry, to uſher in, and teſtify to the viſible uniting Beleevers into particular Church-ſhip; we cannot but thinke that if it were ſo neceſſary an aggredient, or ingredient, in ſo materiall a peice of New-Teſtament order, touching viſible Churches; but that Chriſt that was more faithfull then circumſtance-obſerving *Moſes* (about the ceremoniall Church) would have ſet down ſome rule for it, that Churches might not from age to age be null (as our Antagoniſt deemes) for want of obſerving it, through the want of a Rule.

2. What abſolute neceſſity is there of any preceding Miniſtry, to judge, try, or teſtifie to a company of Beleevers eſpouſalls

as

(as they ſpeak) unto a viſible church-eſtate? For if on the one party, Chriſts willingneſſe to receive penitent ſinners unto ſalvation, expreſſed in his promiſes to them, (*Math.* 5. 3, 4, 5, 6. *Math.* 11. 28. *Math.* 12. 20. *John.* 6. 37. 1 *Tim.* 2. 4. *&c.*) and on the other party, ſuch ſinners accepting, receiving, and beleeving theſe promiſes (as *Mark* 24. *Act.* 2. 41. *Act.* 10. 43. 44.) be ſufficient to enſtate ſuch into myſticall member-ſhip with Chriſt and the inviſible Church, as the Scripture is full, and is agreed on all hands; then what abſolute neceſſity is there of any further concurrence to make them a particular viſible Church, then their own willingneſſe thereunto, profeſſed in their Faſting, prayer, and ſolemn engageing to Chriſt ſo to be, and to act by his grace; and Chriſts accepting of them, aſſiſting them inwardly with divine communion in their hearts, and outwardly with ſuccesfull ſpirituall providences, in their addreſſes to that work? *Joh.* 1. 12. *To as many as received Chriſt*, viz. *beleeving on his name, he gave power to become the Sons of God.* As ſoon as ever men *beleeve* they are *Sons*: Therefore this mention of *giving* them upon that account of beleiving, a *power* to become

come the Sons of God, must necessarily intimate some additionall priviledges of sonship. Accordingly the originall word ἐξουσία translated here *Power*, both by descent (ἐξουσία *ab* ἔξεστι *licet*) & in its use among the *Greeks* signifies *License*, *Liberty*, *Authority*, *Right*, *Donation*. And therefore cannot but signifie an admission of such to all the priviledges and immunities of Sons, whereof Church-state is fundamentall (as to the enjoyment) and introductory to open the doore to the use of all.

3. If it be requisite in the least, to the *bene esse*, the *well-joyning* of Churches (to the *well-owning* of Churches by others, we doubt it not) that some standers-by should discern and judge of the fitnsse of them that are to combine in Church fellowship; then may another Church, or Churches (at least by their deputed messengers) be called, to behold their processe in that businesse, conferring, and praying with them, and hearing them pray, unto a sufficient satisfaction of their spirits. For the churches are successive from age to age: And in case persecution, or *&c.* at that time prevent their accesse; then of this company bout to joyn, the whole tryeth, and discerneth every particular person, as tis

said

ſaid, 1 *Pet.* 3. 15. For this company reſolving to integrate themſelves into a Church-body, and to ask in prayer the Lord Chriſts acceptance & aſſiſtance of them in their reſolution, do in the firſt place as an introduction to all the reſt, hear every *one* render a reaſon of the hope that is in him, by turns in a round; the whole company judging, whiles the particular perſon ſpeaks, and if need be, they *all* queſtion that *one* (then ſpeaking) till they be all fully ſatisfied reciprocally of one another: And ſo conclude, and conſent, that this number ſhall be the firſt matter of that Church, and ſo accordingly do carry on the work by faſting and Prayer, till they finde Chriſt ſmiling upon them in that deſigne, (as they know by his word, it is his Will Beleivers ſhould be imbodied into churches) & inableth them to perfect the work. If neceſſity for preſervation of our outward being, cauſeth men in a Town or Colonie, to meet, and conſider who among them are fit to make a civil Body, or corporation, for the enjoyment of all adminiſtrations of Juſtice and mercy, and do conclude ſuch, & ſo many ſhal be the men, & ſo ſue outfrom the cheif Magiſtrate a faculty or grant ſo to be: There is a greater neceſſity for Beleivers

in

in a way of proportion to do likewise in relation to a church Body, which is more evident in colonies of Beleevers sitting down in the *Indies* and utmost parts of the World, environed with Nations of Heathens round about. Surely Christ hath not left the myriads of Beleivers unable to help themselves in such cases for the attainment of outward administrations of all ordinances, to the hazard of having no visible church on earth; especially in some cases of nationall calamities, as over-spreading devouring Wars, epidemicall diseases, to the eating up, and consuming the generality of men and Ministers. So that in gathering of churches in such and the like cases, God doth deny the remnants of Beleivers left, here and there, or sprung up since the calamity, to have the concurrence of some visible precedent ministry to their joyning into a church, *which visible ministry in Office, of necessity to be present and approving*, whether it doth not looke more like a *Papall*, then a *Scripturall* injunction) only propose to be considered. If the Pope doth not approve and concur, *Prague*, *Hus*, *Luther*, *Wickliefe*, and their followers, must not joyne nnder any spirituall consideration to propagate the truth, or partake

partake of the word, under penalty of *Anathema*, and perfecution to death, where it could reach their persons. And so were Nations served by the Antichristian power in *England*, *France*, *&c.* As our Books of Martyrs amply testifie. There might be touched an appearance of some streins of some other sorts of seeming religious forms of discipline in use now, or of late times, not the closest to Scripture rules in this crying up a Ministry antecedent to churches, not called and constituted by churches, but I forbear. We shall anon enquire into the mystery of our Antagonists opinion, how it is that he conceives *the Ministry* that should gatther churches is not now to be found, and yet can deem that Christ hath any visible church on earth.

3. To the Demonstration from the *Bridegroom*, and *Bride*, and Bridegroomes Friend, with the *Scriptures annext*, I answer. 1. Here we have *humane reasoning*, and a *shew* of some *Scripture-instances*, but never a *Divine rule* for the foundation of all; which if first laid, would render the other tolerable, or else not to be admitted, as to things of Divine *Institution*.

Our *contrary minded friends* do grant here

here, that without such a *Congregating precedent Ministry*, there may be extant a company of Believers willing by the power of spiritual light and love to put on that yoke of *visible Church-state*. And surely if they have this Divine *light* and life, viz. *faith* and *love* without that *Ministry*; they are without it already made to Christ. For by faith Christ gives himself to us and we receive him (which is full of marriage) Eph. 3. 17. *That Christ may dwell in your hearts by faith.* Joh. 1. 12. *As many as* RECEIVED *him to them gave power to become the sons of God, even to them that believe in his Name.* Acts 16. 19, 20. It is evident that men are *Betrothed* unto Christ, and he becomes their *Husband* by inward grace, and not by outward *Church-order*: Or else it would follow that the Church invisible is not of the Bride or Spouse of Christ. And 'tis most evident that the Parable of the *Wedding or marriage*, Math. 22. and *Luke* 14. was made to the *Jewes* then, and long before in *Church-state*, to signifie Christ rejecting them, because they believed not in Christ, and his calling of the Gentiles (then *Heathens*) into faith in Christ. For it should seeme in that parable, that it

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was not a *bare comming* as to *looke* upon or *hear* Christ (the *Kings Son*) but the *wedding garment* (that is *faith, putting on the righteousnesse of Christ and working by love.* as tis a greed by all the Orthodox) is that which Christ stands upon. So then faith is that which marries us to Christ, wherein we are ingaged by Christ to Christ in all things he requires, and according to that agreement betweene Christ and particuler Beleivers they joynly take their leave according to their engagement to Christ, to put themselvs into a *posture of obedience*, which is done in Church combination.

2. Tis evident that the extraordinary Ministers that were precedent before particular New-Testam. Churches were *friends of the Bridegroom* in this sense, to testifie mediately or immediately to Christ, that he, and he only was the true *Bridegroom*. So *John Baptist* calls himselfe the *Friend of the Bridegroom*, in relation to his advancing and magnifying Christ, whiles he diminisheth and mills himself in comparison of him, *John* 3. 28. 29, 30. *Zecharie* and the *Angell* testifie, that *John Baptist* should be a *fore-runner*, and witnesse to Christ. *John*

Baptist

Bapt. doth, being come, witnes to *Christ* but not to any *Church*, or *Bride*, but (in that 3. *Joh.* 29.) describes him to be the true *Bride-groom*, Christ then hath the *Bride*, the Church. And Christ indowing his Apostles extraordinarily with Doctrine, and miracles (the scale of it) they made it their main businesse all along *to testifie of Christ*. They only give the rules to them whom they converted unto the Faith, which the Believers were in their own persons to practise.

3. I wonder what other thing our Antagonist can thinke of them but as of true Churches, and their due Church-state, of which *John* (the *last of the Apostles*) so often makes mention in the *Revelations* (from end to end) that were to be extant from the Apostles death till the second coming of Christ. For our said Antagonist professeth that he *testifies* at present against *SOBER* the *false Christ*, and doth stand in *WORD*, *expectation* of the *true* yet to come *A. 3.* now after these 1500. years & upward since the last of the Apostles. And doth positively refuse the present Ministry universally, as unsutable to the New Testament Ministry, and insufficient for church-affairs. What therfore (I say) wil our Antag. think of the Churches and their Church-state which *John* Prophe-

sies shall be after the Apostles, from Generation to Generation till Christ come again, as *Iohn* concludes his *Revelation*, with bringing in Christ, speaking in his own person (*Revel.* 22.) *Behold I come*, &c. *and my reward is with me*, *I am Alpha and Omega*, &c. *Blessed are they that doe his Commandments*, &c. *I have sent mine Angell to testifie these things*? The mention *Iohn* makes of Churches in the *Revelation*, to be extant after his time in succession of Generations, down to Christs second coming is much, and frequent. In the 4. *Chap.* vers. 1. begins the Prophesie of *things which must be HERE-AFTER*, that is, after *Iohns* time in succession of Ages. In which, and after that in the 6, 7, 8, 9. *Chap. Six of the Seales were fully opened*, and the seventh began (which by the sensible events apparent by History and experience contain a great space of time) *there was a great Wonder* (Chap. 12. *vers.* 1. 6. 14.) a *Woman cloathed with the Sunne*, &c. *And the Woman fled into the Wilderneſſe, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore daies.* (*In the* 14. *verse there is to the same effect.*) All which (as tis agreed by a[illegible] learned orthodox) can signifie

signify no other thing, then a *church-state* on Earth to be after the Apostles times, and that for 1260. yeares. I need not stand to prove this interpretation that by *Woman* is understood the church, according to the language of the Scriptures throughout; for our *Antagonist* confesseth, *that*, in his phrase of the *Bride the Lambes wife* (pag. 13.) according to Saint *Johns* expression in this *Revelation*, in other places *viz.* chap. 21. verl. 2. v. 9. chap. 22. 17. And doth by *this* phrase of the Woman allude to *that* being of the church of the *old Testament* in the Wilderneſſe, *Act.* 7. 38. *That* being a type of *this* in the *New*.

So likewiſe Saint *John* plainly ſuppoſeth a church eſtate, Chap. 14. deſcribed to be *on Earth* afore the *fall of Babylon*, v. 1. A LAMB *ſtood on mount* Sion *with an* 144000. *having his Fathers name written in their foreheads. And they ſung as it were a new ſong before the Throne, and before the* 4. *Beaſts and the* ELDERS, *theſe were not defiled; for they are Virgins, they* FOLLOW THE LAMB, *whether ſoever he goeth. And I ſaw another Angel having the everlaſting* GOSPEL *to preach to them that dwell one the*

EARTH, *saying; Worship God.* All which plainly describe the Saints in forme of a *church*, in answere to the type of the *Jewish church*, of the Arke, the 24. *orders of Priests and Levites* round it, and the Camp or Church of *Israell* round about them in 4. Brigades, with their 4. standards or Enfigns, in the forms of 4. Beasts, as Mr. *Meade* hath demonstrated upon the fourth of the *Revelation*.

And then Saint *John* concludes his visions, chap. 22. 16. bringing in Christ, speaking thus. *I Jesus have sent* mine Angell, μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις, *which cannot be more fairly* interpreted according to the *Idiom* of the *Greek* the *System* or that Book, and the *intent* of the speech, then thus, *to testify these thinges to you* (that are now living) *to testify them to the churches* (*successively*) For it followes *the Spirit and the Bride saith come, and let him that is a thirst come*, &c. which shewes that the churches were not yet compleat and perfect; yet churches.

3. What Minister was there to espouse the Israelities in *Egipt* into a church estate? yet they are called a church, whilest newly brought out into the Wilderness (*viz.* in the 3. Month after they came out of

Egypt

Egipt, Exod. 19. 1.) *Act.* 7. 38. *This is he that was WITH the CHURCH in the Wildernesse.* Tis said *with* the church, as supposing the *Being* of the church afore, to whom God after that, spake at mount *Sinah* (*Ibid. Act.* 7. 38) And this church is made the type of the New Testament churches successivly, to whom Christ the Prophet was sent (*Ibid. Act.* 7. 37.) and called out of *Egypt* Math. 2. 15. (intimating the calling of the churches out of *Egipt*, as tis more explained in the Lords preface to the *10 Commandements*) by whom they were brought to spirituall mount *Sion*, *Heb.* 12. And in processe of time by persecution were made to *fly into the wildernesse of outward calamities Rev.* 12. *as we touched before.*

3. As for the Scriptures alledged by our *Antagonist* to prove that there must be som speciall Minister to precede a church, that must espouse the People, intending to be a church, into a church estate. *Rev.* 2 *Cor.* 11. 2. *I (Paul) have espoused you* (the church of *Corinth*) *to one Husband, that I may present you as a chast Virgin to Christ.* And 2 Cor. 8. 5. *They* (the churches of Macedonia) *first gave their own selves to the*

Lord, and unto us by the will of God: To the second of these Scriptures, we say it is rather *against* our *Antagonist*, then for him (as we touched afore) For (in a word) *they gave their OWN THEMSELVES up to the Lord* without any Ministet mentioned to concur. And their *giving themselves* to the *Apostles*, was the intreating the Apostles to be the dispensers and disposers of their Benevolence, which implies the church-ship to have been antecedent to that act, as appears to him that wisely weighes the Context. To the first place of Scripture also we may with as few words give a full answer. The word *espoused* is in the *Greek* (which I do the oftner expresse when there is a necessity to use it, because our *Antagonist* owns his skill in that language as appears in his oft quotation of it in his Booke.) I say the word in the *Greek* for espoused (as our Translators renders it) is ἁρμόσαμην, which in the Theme or Roote signifies to *Accommodate*, *Compose*, *To make fit*. And so *Beza* (Grecian enough) renders it *Aptavi*, I have *made you fit*, or *meet* for Christ, which is done by *bringing them to the Faith*, he (instrumentally) making them *Beleevers*. And more then this cannot be evinced out of this

this Text, which is more plain by considering that which immediately followes, V. 3. and V. 4. *I have espoused (or fitted you) to one Husband Christ, but I fear, lest by any means, as the Serpent beguiled Eve, so your mindes should be corrupted from the simplicity that is in Christ, for he that preacheth another Jesus, &c.* All which shews cleerly that *espousing* or *fitting* was the bringing of them to receive the Doctrine of Christ.

The second *knot* that holds the *Seekers* from acting in visible ordinances (as their *Spokesman* in his SOBER WORD tells us) and which we shall endeavour by and by to *solve*, is this, which I shall repeat in their own words.

Whether the present Ministry are to be acknowledged the Ministry of Christ, according to the first pattern; besides what hath been spoken, this may be added; that a Ministry of JESUS CHRIST *may be considered* IMMEDIATELY *or* MEDIATLY *succeeding or coming of that Apostolical Race, who had their call immediately from Christ, as the first Messengers had*, Math. 10. 1, 2. Matt. 28, 16, 18, 19. Gal. 1. 1, 2. *And these in the Scripturrs are properly called* MINI- *Seekers.*

STERS OF JESUS CHRIST 1 Cor. 4. 1. *Now for a man to be a Minister of Christ in this sense, requires to have an immediate call, and sending forth, with gifts suitable to such a Ministry*, Mark 16. 15. 20. GO YE FORTH &c. AND THEY WENT FORTH, &c. *The Lord working with them, and confirming the word with signes following. Or secondly, There is a Ministry of Christ which is not so immediate, but more mediate; and they were such whom the Apostles in the first age, and by the suffrage or election of the churches did ordain; and to whom they did delegat the power and authority of Jesus Christ for the work of the Ministry in the churches; and in his name, and power, such gifts were bestowed, as might fit those persons for the work whereunto they were chosen and ordained.* Act. 6. 6. 2 Tim. 1, 6. *STIR UP THE GIFT OF GOD WHICH IS IN THEE, BY THE PUTTING ON OF MY HANDS. These though it be not to be denyed, but they are to be accounted the Ministers of Christ, because indeed, they are his by appointment and institution; yet they are such more mediately, and the churches more immediately; whose also they are,*

and

and out of whom, & for whose sake they were immediately chosen, and appointed while the other Ministry were to Travell abroad, and to fulfill their Ministry towards THE WORLD *for which they were commissioned*, Mar. 16. 15. *Go ye into all the world and preach the Gospell to every creature.* This distinction is grounded upon these Scriptures, 1 Cor. 4. LET A MAN SO ACCOUNT OF US, AS OF THE MINISTERS OF CHRIST. 2 Cor. 8. 23. IF ANY ENQUIRE OF TITUS, HE IS MY PARTNER AND FELLOW HELPER CONCERNING YOU, OR OUR BRETHREN BE ENQUIRED OF THEY ARE THE MESSENGERS OR APOSTLES OF THE CHURCHES, AND THE GLORY OF CHRIST, Phil. 2. 25. I SUPPOSE IT NECESSARY TO SEND TO YOU EPAPHRODITUS MY BROTHER, BUT YOUR APOSTLE. *If a person do imagine himself to be a Minister, he must professe himselfe to be so under one of these two considerations. If he be one of the first sort,* his call-

must

must be immediate (from the BRIDEGROOME *Christ*) *and his gifts and qualifications must be ſutable to his worke; a powerfull enabling to goe forth to the world. If he be one of the later ſort, either his call muſt be from the Bridegroomes Freindes, viz. from the Apoſtles, or the Apoſtolicall miniſtry*, Act. 14. 23. *compared with* v. 14. Tit. 1. 5. *or elſe from the* BRIDE *her ſelfe, in whoſe cuſtody was left the power of Adminiſtrations*. 1 Cor. 11. 2. *I* PRAISE YO BRETHREN, THAT YOU KEEPE THE ORDINANCES AS I DELIVERED THEM VNTO YOU. *And ſutable to this call (whether it be by the Bridegroomes freinds, or by the Bride her ſelfe) muſt be gifts beſtowed. If Paul lay hands on* TIMOTHY, *ſome* GIFT IS CONFERED *thereby*, 2 Tim. 1. 6. *If the* CHVRCH *by her presbytery (as ſome underſtand it) lay hands on* Timothy *ſome gift is conferred, which was not afore*. 1 Tim. 4. 14.

The Miniſtry of theſe times are neither called nor qualified according to theſe primitive patterns. FREINDS OF THE BRIDEGROOME *they are not in the* 1. *ſence; not having an Apoſtoli-*

call *Mission*, or *Embassage furnished to wooe & win the Nations, to* REPRESENT *the person of the Bridegroome, and to be as in his stead, beseeching them to be friends with God. Their want of the Heavenly furniture of power from on high for this worke of the Ministry, doth evince the truth hereof.* 2. *Nor are they called or* SENT *out by the* FRIENDS *OF* THE BRIDEGROOME; *either by the APOSTLES, Evangelists, or Prophets, who had their call and mission from Christ; forasmuch as they acknowledge no* SVCH MINISTRY NOW EXISTANT, *but say it was temporary, and extraordinary. Though it be not demonstrable from Scripture,* WHEN THE ENTAILE WAS CVT OFF, OR SVCH A MINISTRY TO CEASE, *according to the designation or appointment.* 3. *Nor is it so evident as imagined, that they have a true* CALL FROM THE BRIDE HER SELFE, A TRVE VISIBLE CONSTITVTED CHVRCH OF CHRIST, *who hath been her self espoused to him visibly and Ministerially, by some person, or persons hereunto deputed, and designed, as the Church of Corinth was*

Cor.

Cor. 11. 2. *Hence I conceive it is that a powerlesse People, give call to a giftlesse Ministry (for as they have no power, so they conferre not any) who for lack of gifts, study to* ACQUIRE ARTES; *wherein also having attained, they therein exercise themselves (the wisdome of God suffering it to be so) that they should stile themselves* MASTERS OF ARTES, BUT IN THE BEGINNING IT WAS NOT SO. *For when the gifts of God could not be bought nor sold, and consequently not appropriated to the gaine or profit of the Possessor, then must humane Arts be invented (which darken the Sun and Aire) and the gifts of God exploded, and called* EXTRAORDINARE. *Thus the seekers.*

Answ. Thus with much patience, we have let the dissenters speake altogether (for their better advantage if it could advantage them) all that they had to say upon this particuler, that was any whit material to the point in hand. Let the reader now have patience to attend our answere, and then let him impartially judge. Our 1. answere is much to be considered in that it is an allegation of our

An-

Antagonists own words, whereby he confutes himselfe. For if he confesseth afore that the Ministry which he requires for the gathering of Churches, ACCORDING TO THE PRIMITIVE PATTERN, doth STILL CONTINVE, AND IS TO CONTINVE TO THE [illegible] to what end is the wast of his [illegible] and paines to [illegible] *Ministry or Church* [illegible] words are these. *The* [illegible]
" *tures doth declare* [illegible]
" *tifull provision* [illegible]
" *made in point* [illegible] in Ep. [illegible]
" 11, 12, 13. [illegible] the [illegible]
" MINISTERS *expressed* [illegible]
" NAMES, AND NUMBERS, [illegible]
" NATURE *and* [illegible] *difference*
" *to their* [illegible] SURA[illegible]
" *in the same* [illegible] *degree*, [illegible]
" *God* [illegible] *hath placed them in*. [illegible]
" NAME *and* NUMBER, [illegible]
" V. *declares both*. For *their* NATURE
" *and* USE, *tis laid down* [illegible]
" *nerally in this terme*, FOR THE
" WORKE OF THE MINI-
" STRY, *or more particularly in* [illegible]
" *two termes* viz. FOR THE [illegible]
" FECTING

"TING OF THE SAINTS, "FOR THE EDIFYING OF "THE BODY OF CHRIST THE "DURATION *of this Ministry was* "*to be* TILL WE ALL CAME "TO THE UNITY OF THE "FAITH; *even all this* WHOLE *Ministry so numbred and named as before;* "*who were all as well as* any *the fruit of* "*Christs ascention, the Gifts given to men* "*for the works of the Ministry, those were* "*to Abide (as to institution) One as* "*well as Another One As Longe As Ano-* "*ther, the one without the other not being* "*perfect, as in another case tis said,* Heb. "11. 40. *As these were given to Con-* "*tinue till we all come to the unity of the* "*Faith,* Ephes. 4. 13. *so they were set in* "*the Churches by Ordinances and Esta-* "*blishment,* 1 Cor. 12. 28. *as that which* "*was to Continue. But to returne to the* "*nature and use of this Ministry,* viz. *To* "*perfect the Saints and to edifie the body* "*of Christ the word which is here used to* "*perfect the Saints, will be read properly* "*to perfect the* NUMBER *of the Saints* "*as well as their graces,* πρὸς τὸν κατα- "ρτισμὸν τῶνα γίων *Ad coagmentationem San-* "*ctorum,* v. 12. untill there be not one

Saint

„ *SAINT* OR ELECT MORE
„ TO BE ADDED TO THE NUMBER.
„ *The other branch of this Ministry was,*
„ *to* EDIFY THE BODY OF
„ *CHRIST, V.* 12. *And to Build Upon*
„ *The Foundation Of The Apostles, and*
„ *Prophets, Jesus Christ himself being the*
„ *cheif corner stone, Eph.* 2. 20. *Now as the*
„ *work for which Christ gave a Ministry*
„ *consists of* 2. *branches,* viz. PERFECTING
„ and EDIFYING, *so these workes are*
„ *appropriated to two parts of the* MINI-
„ STRY. *The first are called Apostles,*
„ *Prophets, Evangelists, and precede the*
„ *Church or are before it, having the whole*
„ *world for their circuit, Discipling them,*
„ *preparing, and fitting them,* &c. *The se-*
„ *cond are such as being part of the number*
„ *of those which have been so gathered out of*
„ *the World, are placed into the building by*
„ *the former Master-Builders, and by them*
„ *also appointed to edifie the Body, that is,*
to carry on the Building, keeping to the foundation, furnishing them with rule, and square, and compasse, and whatsoever was necessary to compleat this work, or make the man of God perfect, comprehended in the Epistles of Paul *to* Timothy and *Titus. And this Ministry is called* PASTORS

and TEACHERS, *who are to* FEED *the Church, as the former were to* BREED *the Church: These to carry on the building, as the other to lay the Foundation. These to be resident, where they were chosen, as those to passe on, prepare and fit more materialls for the perfecting of the whole house of God. And seeing the number of the Saints is not yet perfected, but rather, as the scripture saith, the whole world lieth in wickedness; therefore all these Ministries are still to continue, till we all come to the unity of the Faith.* Thus our *Antagonist*, fully & home, which whiles he so seriously asserts, I am not able to conceive how he can question universally (as he doth) the *present Ministries and Churches*, as we heard him at large afore, in many deminishing, derogatory, and dedignifying expressions. Indeed this retorsion of our *Antagonists* own words upon himself, is a sufficient answer to him without any further addition, and overthrows the whole Fabrick of his INVECTIVE, or QUESTIONING the present Churches and Ministries in the World. But we will give further answer to some particulars.

First, to that at [A] touching the *Apostles travelling abroad to fullfill their Ministry*

niſtry to the World. We anſwer, that herein our Antagoniſt *grants to us* that the Apoſtles were not properly *Miniſters of particular Churches.* And alſo *contradicts* that his own aſſertion, that they were to *gather churches.* For the world are not mat ter for *Churches.* A Miniſtry to the world if effectual, is preciſely to bring the world to be *Beleivers.*

Secondly, to that at [B] of naming *Epaphroditus* an *Apoſtle.* We anſwer, that we read not of any gift of *miracles*, or of predicting *propheſie*, or of the infuſed knowledge of tongues, or of divine *viſions* or *Dreames*, that *Epaphroditus* had. And if a man without theſe may be an *Apoſtle*: we know nothing to the contrary, but that there have been, and may be *Apoſtles* in all ages, from Chriſts firſt comming to his ſecond. For theſe were the things that ſpecifically exalted the Apoſtles common call to a Miniſtry, to their *Apoſtlical* height, according to our Antagoniſt grants, who alſo yeelds that Apoſtles continue to this day: And therefore it was not the *elevens* immediate call from Chriſt, that did ſpecificate their Apoſtleſhip. As for their *miſſion* to the *world*, that may other Miniſters eaſily have.

Thirdly, To that at [C] touching

ſome

some gift that was conferred on *Timothy*, which he had not afore, by *the laying on of the hands* of *Paul* and the *Presbytery*, 2 *Tim.* 1. 6. 1 *Tim.* 4. 14. I answer; this gift was not so low as the grace of conversion, for *Paul* had that afore, 1 *Tim.* 1. 2. 2 *Tim.* 3. 15. Nor can we say it was so *high as miracles*, *visions*, or the like *extraordinary Revelations*, for we read of no such thing. Therefore what should this be but a middle thing, *viz.* the gift of *Office*? For, 1 *Tim.* 4. 13. *Timothy* was to give attendance to READING, *v.* 15. he must *medit at* his *profiting must appear to all*, v, 16. He must *take heed to his Doctrine*, all which shew that he had not transcendent gifts, as we read not of his Miracles. His very *Office* then of preaching which was given him by this imposition of hands, was in all likelyhood that *gift* that was conferred upon him. For a solemn call to, or constitution in an office, allowed by the rule of the word, is not an empty ceremonie, but a *sealing*, that God will concur with the person and his parts in the execution of that Office, whiles he keeps within the sphere of that Office. Even with hypocriticall *Saul*, annointed King, did God so concurre in his common endowments

ments, as if *Saul* had had *another Heart*, (1 *Sam.* 10. V. 1. V. 9.) Which concurrence God withdrawing (1 *Sam.* 15. 26.) for that *Saul* kept not to the due execution of his Office (1 *Sam.* 15. 23.) it was as the taking away Gods spirit from him (1 *Sam.* 16. 14.) And there was a concurrence of Christ also with hypocriticall *Judas*, being chosen and sent in his *Ministry of the Gospell*, as if the *spirit of God spake in him* (Math. 10. v. 1. v. 20.) Yet we know it was but Christs concurrence with his common gifres, seeing that the gift of *miracles* did no more inable him to preach, then *seeing*, helps the *smelling*; or any other sence, helps its fellow sence. And we know he had no true grace, but is set forth all along as an *Hypocrite in his colours*, called a *thiefe*, and is made the *meaning of the thorny Ground.*

Therefore *Beleivers* call and constitution into the Office of the *Ministry*, according to the rules of the word, may much more be called a *gift*, in that the *thing* is the gift of the church from, and in the name of Christ: and God *gives his gratious concurrence* not only with their Ministeriall gifts, but with their graces, and spirituall experiences, as we see all along the

New Teſtament, and all Godly Miniſters know by ſweet experience. In ſuch buſineſſes as theſe, of the election and ordination of a Miniſter, there do precede, concurr, and ſucceed, the Faſtings and Prayers of the Church for Gods appearence, preſence, and aſſiſtance; as to and with *them*, in *ſetting him apart*; ſo with *him ſet apart*, to a manifeſtation that God hath given *him to them*, as a meet gift: Now great is the prevalence and acceptance of ſuch prayers of ſuch, ſuch joint prayers never retnrn empty. That I may contract, and quit my ſelf of ſingularity in this, let me but ſhew you what ſince I found in *Calvin and Beza* (both of the *Geneva* church, of a neerer ſtrein to a Congregationall way, then our neighbour presbyteries) and I have done with this particular. *Dubitari* „*poteſt*, &c. *It may be doubted* (ſaith „*Calvin on* 2. Tim. 1. 6.) *whether the pre-* „*ſent impoſition of hands may be referred to* „*the giving of the gifts of the ſpirit, which* „*were by laying on of hands conferred upon* „*many others which were not made Mini-* „*ſters: I eaſily gather* (*ſaith he*) *by the firſt* „*Epiſtle that* Paul *doth here handle of the* „*OFFICE of a Paſtor.* For *this place* „*doth agree with that* (1 Tim. 4. 14.)

NEGLECT

„NEGLECT NOT THE GIFT „THAT IS IN THEE WHICH „WAS GIVEN THEE WITH „THE LAYING ON OF „THE HANDS *of the* PRESBYTERY. *This being done the Question is whether any gift was given by the externall signe. To which I answer, when Ministers were ordained, they were commended to God by the prayers of the whole church, and by this meanes favour was obtained, yet was not the outward signe frustraneous but was a pledge thereof. Moreover,* Paul *understands by the signe, the whole Action; For he signifies that* Timothy *was instructed with grace, when he was OFFERED to God as a Minister. But here is presented another Question; For if* Timothy *at last obtained GRACE, necessary to his Office, by his ordination; what was that ELECTION, of this man, whiles yet unfit and unformed as void and destitute of the gift of God. I answer, it was not then so given to him, but that he had it afore. For, certain it is, that* Timothy *excelled in Doctrine, and other gifts before that* Paul *destinated him to the Ministry. But it is no way unmeet to thinke, that when God would use* Timo-

„ thies *labours*, *and to that end called him*, „ *that then God more fitted him*, &c. *There-* „ *fore it was not, that there was no gift in* „ *Timothy AFORE, but THEN it* „ *more SHONE forth, when the duty of teaching was laid upon him.* Thus far *Calvin* „ on this place. Upon 1 *Tim* 4. 14. he „ hath this, *some (saith he) take the word* „ *Presbytery collectively, as put for the com-* „ *pany of presbyters; but I confesse all things* „ *being weighed, a diverse sence from that* „ *doth not ill agree, that presbytery here* „ *should be the name of the OFFICE.* So *Calvin*, whose meaning is, *Paul had a gift by the laying on of the hands of the presbytery*, that is, he had the gift of the *office* to be an *Elder* which was to be ATTENDED unto (as tis our *Antagonists* own word, *p.* 17 And suits fitlier to an *Office*, then to a *Grace*) by diligent excercise of that Office, waiting for Gods concurrence. For *Beza*, he speakes his minde more briefly on the 1 *Tim.* 4. 14. thus, By PRO- „ PHESY, *that it is the holy spirit so com-* „ *manding by the mouth of the Prophets, as* „ 1 *Tim.* 1. 18. *Act.* 16. 2. *Nevertheless,* „ *this also may be* so taken, as that διὰ προ- „ φητείας *by propheste* may signifie the same, as „ εἰς προφητείαν, *unto Propheſy*, that is, *for the*

end

„ *end to Propheſie* or προφητία, *in propheſie*, „ *or in Propheſying*, ſo that the Apoſtle „ expreſſeth what this Gift is. As for the „ office of the Prophets what it was, it „ hath been often declared by us, *viz.* as „ tis deſcribed, 1 *Cor.* 14. 3. *He that prophe-* „ *ſieth ſpeaketh unto men for edification, ex-* „ *hortation, and comfort.* And on *Rom.* 12. „ 6. *If we have propheſie, let us propheſie ac-* „ *cording to the Analogie of Faith.* If *Mi-* „ *niſtry*, let us *excerciſe that miniſtry*, comprehending by, or under the name *Propheſie* thoſe things that belong to the Office of *Teaching*. By *miniſtry* or *Deaconrie*, or *Deaconſhip* (as the Greek is) other Eccleſiaſticall Offices are underſtood. Thus you hear what can be picked out of this *collation of a gift by impoſition of hands*. And what more then hath been ſaid did appear in many other Miniſters in the Apoſtles times, who received their office, by laying on of hands? What more do we read of *Titus*, *Apollos*, *Clemens*, the *Elders* of *Epheſus*, or thoſe in *Crete*, *&c.* Or thoſe in *Act.* 13. 1. *viz. Barnabas*, *Simeon Niger*, *Lucius* of *Cyrene*, and *Manaen*. For we hear not in the Scriptures of their Miracles, viſions, *&c.*

To that at [D] of the *Apoſtles repreſenting*

ting the person of Christ; I only leave this proposall, whether that were any part of their Office or commission (seeing no rule appears) or rather is it not a human-forg'd notion, having a *papall Face*, and a *Dragonish tail* of many incoveniences? The Text, 2 *Cor.* 5. 20. quoted afore by our *Antagonist* with a glance, as if that Text did cast a look towards a *Representation of Christ* in the persons of the Apostles, doth nothing make for it. Many things may be *instead* of another, which neither represent, nor are intended to represent that other. The *Roman* Consulls Triumvirs Decemvirs, were instead of a King, but most unsutable to represent such a Monarchiall Governor; and intended as contrary to him. The like may be said of 11. Apost. in relation to a representation of one only supream paramount *Lord Jesus*. And if our *Antagonist* fly to the *Greek*, he will have lesse succour there. For, we pray you in *Christs stead*, is in Gr. ὑπὲρ Χριστοῦ the self same phrase as afore in that verse, *we are Embassadours* Χριστοῦ *for Christ*, and therefore this later phrase might well have been so rendred, we pray you *for Christ*, or *for Christs sake*, be ye reconciled to God. For ὑπὲρ, in this kind of phrase, with a *Genitive*, Grammarians well

well know, cannot signifie otherwise then *for Christ* or *concerning Christ*. Indeed ὑπὲρ with a Genitive sometimes signifies above; but none, I trust, durst think that *blasphemy*, that the Apostles were *above Christ*.

To the words at [E] *which are these; Nor are the Ministers of these times sent out by the freinds of the Bridegroome, either by* APOSTLES, EVANGELISTS, PROPHETS, *who had their call and mission from Christ; forasmuch as they acknowledge no such Ministry now extant, but say was temporary, and extraordinary; though it be not demonstrable from Scripture, when the entaile was cut off, or such a Ministry to cease, according to designation, or appointment: I say to these words, I answer,* 1. That tis a strange kinde of arguing, that our *Antagonist* doth use, to conclude the *being of things*, from the *opinions*, yea as he affirmeth the *false opinions of men*. He saith, *we do without warrant from Scripture, disown Apostles, Prophets, and Evangelists to be now extant*; and yet from that our *unwarrantable opinion* (*as he saith*) *disowning them*, he will conclude this *great thing*, that we have no true Ministry extant

tant, as becauſe (ſaith he) our call did not deſcend from them. Sure enough our preſent Miniſtry for the generall, had a kinde of *miſſion* from a preceding Miniſtry, for many Generations, and hundreds of yeares by paſt ſucceſſively downwards till now. Now if ſome of us cannot ſo much as that comes too, value our Miniſteriall ordination from former Miniſters, becauſe of the non-appearance to us of any *Apoſtolicall, Evangeliſticall, or Propheticall character upon, or in ſome late generations* of them; but our Antagoniſt can ſee that we are deſcended from ſome ſuch high race, as from JAMES the ſonne of ZEBEDE, brother of JOHN, *Simon Zelotes*, *Simon Peter*, *Saint PAUL*, *JOSEPH of Arimathea*, (*ſent by Philip the Apoſtle*) or from ſome of them, whom many learned men aſſert to have been in *England* by & by after Chriſts aſcenſion, planting the Goſpel, and Gildas. ſetling Miniſters, or otherwiſe doth

Theodoret, l. 9. Johan. Marian. Maxim. chron. ad animum, 41. Nichep. Hiſt. Eccleſ. l. 2. Menalog. Tom. 2. Atiq. Henr. Caniſis Antholog. Gr. Metaphraſt. Com. de Petro. Baron Annal. Baſil, Seleuc. Hieron. Com. in Amos. et in Catal. Script. Eccleſiaſt. Hilduin in Areopag. Ado in lib. de recti Apoſt. Theodoret in 116. Pſ. Guliel. Maſburienſ. Baron. Anal. Tom. 1.

aſſert,

aſſert, *that ſuch an extraordinary Miniſtry hath been allwaies extant, and the entaile hath not been cut off; how durſt he againſt his own light poſitively conclude our preſent Miniſtry not to be a true Miniſtry.* Many things (ſaith the true proverbe) are, which do not *appeare* to every man. And we may have that which we know not, though other men may know that we have it in things of this nature. If we be miſtaken in not owning a ſucceſion of an Apoſtolicall, Evangeliſticall, or Prophetical Miniſtry down to us, properly ſo called after the exact modell of the FIRST of them, tis our humility, and we ſhall humbly preſent our reaſons, and gladly have them ſolidly confuted. 1. For *Apostles*, 1. They never choſe but one Apoſtle, *Act.* 1. Secondly; their choiſe was from among *ſuch* as had *accompanied the* 11. *Apostles all the time that the Lord Jeſus went in and out among them, from the time of the Baptiſme of* Iohn *unto this day of Christs aſcention, to be a witneſſe of his reſurrection*, (Act. 1. 21.) which qualification was incommunicable to any after, but to that one to whom Chriſt after his aſcention, would miraculouſly manifeſt himſelfe from Heaven, *viz.* to

Paul

Paul, Act. 9. Secondly, for *prediſting* Prophets, it was no diſtinct Miniſtry of the New-teſtament. Of *Preaching Prophets* we ſhall ſpeake by an by. 3. We reade not that the *Evangelists* of thoſe times, choſe or ordained other Evangeliſts to ſucceed them. And there were no ſuch as the 11. *Apostles* left, to ſucceed them, that might ſucceſſively chooſe the Evangeliſts. It would be no greife to us, but joy to meet with any, that could ſhew us any rule or promiſe that there is a continuance of *Apostles*, *Prophets*, *Evangelists* properly ſo called. For ſuch as *Epaphroditus* (of whom afore) if you will have the word rendred *Apostle*, (which ſignifies no more then a meſſenger, as our tranſlators have rendered it) we acknowledge ſuch *Apostles* to continue, and ſuch Prophets as *Beza* diſcribed afore. For the word propheſie is very comprehenſive, ſignifying all divine worſhip, whether active or paſſive. Their *ſacrificing* and *praying* is called *propheſying*, 1 *Kings* 18. King *Saul* being with the Pophets, and concurring, whether in *ſinging of Pſalmes* (as ſome learned maintain) or in *hearing the Prophets Preach*, &c. and the *womens being at the Preaching*

of

of the word, 1 Cor. 11. and to *exhort*, comfort, *&c.* 1 *Cor.* 14. 3. all these are called *propheſying*. Yea we grant further, and expreſſe our ſelves higher (which we wiſh the *ſeekers* would mightily conſider, for it hath been a mighty weapon in our hand, againſt which ſome of our Antagoniſts ableſt Brethren could not ſtand, when it came upon a faire triall.) I ſay we go higher, and acknowledge in *generall, and indefinitely*, that the Miniſtry reckoned up, *Epheſ.* 4. 11. *viz.* *Apoſtles*, *Prophets*, *Evangeliſts*, *Paſtors*, *Teachers*, do continue, *and are to continue, till all the elect be brought in.* But whether *all*, or onely *ſome* of them, or whether we ſhall take the firſt three *properly*, or in a more *common* ſence: Or whether all that Miniſtry ſhall continue by *ſucceſſion, election*, or *extraordinary vocation*, or whether the ſeveral ſorts were to ſucceed one another, ſort after ſort, or whether *they all* have, are, and ſhall be *Co-eve*, we will not *particularly now* determine. But let our *Antagoniſt* and his fellows make choiſe of which diſtinction they will, the concluſion wil ſtil be one and the ſame, that Chriſt hath a true Miniſtry extant upon the Earth, in theſe very times, in which our

Antagonist

Antagoniſt denies it, but in vain. For unleſs we will contradict the Text, if all Beleivers are not yet perfected in number of perſons, and abſoluteneſs of degrees of Graces, then a true Miniſtry of Chriſt is ſtill extant, which is ſo uninterruptedly to continue, that (as we demonſtrated afore) Chriſt by aſſiſtance is with them *to the end of the World* EVERY DAY (according to the Greek) *Math.* 28. 20. This argument from *Epheſ.* 4. 11. ſo preſſed our Antagoniſts ſaid Brother, *that he confeſſed he knew not how to anſwer it, leaſt he ſhould offend againſt Jeſus Chriſt. Yet at leaſt ventured to ſay, if there were a true Miniſtry continued on Earth to this day, it was not to be found in England.* But when he was preſſed upon that, he could give no reaſon for it; but we could truly ſay, that *England* makes as faire a claime to it as any Nation under Heaven, if the Apoſtles argument hold true (1 *Cor* 9. 2.) that ordinary Converſion of many by ſuch in an ordinary ſtate of things are a *ſeale of their miniſtry.*

To that at [F] of the neceſſity of a preceding Miniſtry to conſtitute a true church, we have (I hope) afore ſufficiently anſwered. Therefore we ſhall only adde a few

Queries

Queries. First, Whether Christ hath left Beleevers under the *New Testament* more helpleſſe, then thoſe of the *Old?* For if there were ſtill Churches (*Mat.* 23. 2.) of the Jews for four hundred years between *Malachie* and *John* Baptiſt, their *Prophets* having long time ceaſed, having ſometimes no high Preiſt, or not of the right line; But there can be no churches of the Gentiles, under the *New Teſtament* gathered, if once *Apoſtles*, *Prophets*, and *Evangeliſts* ceaſe; then hath Christ left the *New Teſtament* Beleivers in a worſe condition then thoſe under the *Old.* Secondly, Whether the Church of Christ once ſetled by him under the New Teſtament, be not perpetually ſucceſſive, but that it may be ſometimes *broken* off, *diſſolved*, and be *null*, and ſo Christ may have no Church on Earth; but is an *Head*, a *Saviour*, *&c.* but hath no *Church-Body* towards whom he may act his Church-relations? Thirdly, If the church be not continuedly, without interruption, ſucceſſive, how is that Scripture (*Math.* 16. 18.) true, *that the Gates of Hell ſhal not prevail againſt the church?* For this place cannot be meant of the Church *triumphant*, or of *election*, or of the *inviſible Miſſion* of the Spirit; but muſt ſig-

nifie a ſtate that the Devill may come at, to try what he can do, and is ſpoken in relation to viſible profeſſion and confeſſion of Chriſt. 4. If ſometimes there may be no viſible Church on Earth, then whether many Scriptures be not totally uſeles, as that *Ma.* 18. 17. *Tell the church.* And that *Heb.* 10. *Forſake not the Aſſemblies* of the *Saints* (Gr. is the word that ſignified in the old Teſtament, a Church, and in the New the church aſſemblies of times?

To that at [G] *that a powerleſſe People call a giftleſſe miniſtry, becauſe the people have no power to confer any gift, we have anſwered ſufficiently already very largely,* therefore we ſhal add but a word. 1. Where have we a *rule or promiſe,* that alwais in all calls of all *Miniſters*, there ſhould be a collation of *ſpeciall gifts*, by vertue of that call? 2. What gifts were beſtowed on *Silvanus* that we read of? 3. The Apoſtle mentions 1 *Tim.* 3. 2. *apt to teach* as the main *miniſteriall* gift. 4. Miniſteriall gifts muſt appear before their call, if rightly called. So the Apoſtle ſets down the rule. 1 *Tim.* 3. 1. *If any man deſireth the office* of a Biſhop. The direction is for them that are *intended* for the Miniſtry: and *Tit.* 1. 9. *Paul* directs *Titus* by that qualification, what kind

kind of men to ordain Elders, God should seem, gives gifts, afore men come with their ceremonies.

To that at [H] *of studying to acquire Arts, till men become Masters of Arts*, is so weake an objection, or rather a *conceit*, as that it doth more dedignifie the objector then them against whom he disputes. For it is unlawfull for men to study and attain *Arts*, wherein *Moses*, *Daniel*, *and Paul* excelled, without infusion of the spirit (as the naming of their *Egyptian*, *Chaldean* and *Gamalielian* learning testifies) and are commended for it by the holy spirit? And therefore was so in the Beginning. Are arts any thing, but nature and reason brought to rule? Did our Antagonist ill in learning the *Art* of *Grammer*, *viz.* his *Greek* and *latin*? Or did he offend now in using them to a divine use in this his Book? A *Master* of *Arts* is but a man fitted with the light of reason, for any lawfull imployment, and doth not in the least instate him into a Ministry. His *fitnesse*, *inclination*, *and call*, make him a Minister, else (as thousands of masters of Arts) use their parts another way. *Besaleel* and *Aholiab* had a speciall gift by the spirit to work in Brasse, Iron, Wood, *&c.* Was this a gift by *in-*

infusion ? or if it were, why do therefore *Londoners* and other *Citizens* ill to prohibit handy-crafts men from their Freedome, till they have *studyed* their Arts in a 7 years Apprenticeship ? May Handy-Crafts men now turn Preachers, and may not honest Masters of Arts? Who knows not (but the Ignoramusses) that in the Bible are almost all lawful Arts and Sciences touched, *viz. Naturall Philosophie, Astronomie, Arithmatick, Geometrie, Rhetorick, Geographie, Logick*, with many more; as also severall *tongues*, *viz.* The *Hebrew*, *Egyptiach*, *Arabick*, *Chaldean*, *Syriach*, *Greek*; yea and some *Latine*; So that a man cannot be a compleat able Preacher, to unfold the Bible, without some good skill in all these. Therefore Arts do not darken the Ayre and sun; but ignorance (the only Enemy of knowledg) darken mens minds. If Citizens honor *Mechanick Artists* with *Gown* and *Hood*, as their *Livery*, for their attainment of such skill: I know no ill in the Universities honouring men with the same Ornaments for their attainment of good skill in the *liberal arts*: it also being a *civil* thing from end to end; unlesse the fault lies, that Masters of Arts turned into Ministers, take maintenance, as our Antagonist gives a gird

gird at it. But so do mechanick Artists now turned Ministers, yea, and come to us for letters, that they may be capable of such maintenance. Christ appointed, *Math.* 10. 10. that the Apostles should be maintained whether they went Preaching (though their extraordinary infusion of knowledge, that they might not be ignorant Preachers, though before they were ignorant men, saved them the labour of study.) And upon that Christ leaves us a generall rule for Ministers (*Luk.* 10. 7. The labourer is worthy of his hire. And the Apostle repeats it, or gives another, 1 *Cor.* 9. 14. The Lord hath ORDAINED, that they which Preach the Gospel should live of the Gopsel. They [that contrary to a generall rule tell us of a *particular instance* upon a *particular occasion*, *of* Pauls *labouring with his own hands* (as other great Scholers of latter times have done in times of hot persecution, or *&c.*) do but throw dirt in their own faces. For *Paul* speakes that, and the like speeches in a milde way to upbraid the places wherein he hath Preached, that they had not according to *Gods rule*, and *their duty* Ministred unto his necessities, 2 *Cor.* 11. 7. &c. *Have*

I committed an offence in abaſing my ſelfe, that you might be exalted, becauſe I have Preached to you the Goſpel of God freely? What then did *Paul* do in that caſe? He tells you in the next verſes; *I robbed other Churches, taking Wages of them, to do you ſervice. And when I was preſent with you, and wanted, I was chargeable to none; for, that which was lacking to me, the Brethren which came from* MACEDONIA *ſuplyed.* So that what ever *Pauls* particular forbearance was *de facto*, towards coveteous *Corinth*, yet *de jure*, according to *rule*, he tells them, and all profeſſors boldly that they ought in conſcience to maintaine the Miniſters that Preach to them; and argues the caſe vigorouſly, and home, 1 *Cor.* 9. 4. *&c. Have we not power to eate and drinke (that is, of them among whom they laboured?) Who goeth a warfare any time at his OWN CHARGES? Who planteth a vineyard, and Eateth Not Of The Fruit thereof? Or who feedeth a flock, and eateth not of the milke of the flock. Say I theſe things as a man, or ſaith not the law the ſame alſo. For it is written in in the law of Moſes, thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corne. Doth*

God

God take care of Oxen? Or, saith he it for our sakes? For our sakes no doubt this is written. If we have sowen unto you spirituall things, is it a great thing if we shall reap your carnall things? If others be partakers of this power over you, are not we rather? Do yee not know that they that Minister about holy things, live of the things of the Temple? And they which waite at the Altar, partake of the Alter? even so hath the Lord ordained that they which Preach the Gospel, should live of the Gospel. Thus the Apostle. And surely if men may in a worldly *Trade*, or an *Excise-Office*, get *riches*, much more ought Ministers to have *food and raiment*, for spending themselves in the labours of the Gospell for mens salvation. But what do I in chaseing of a fly, lopping off twigges!, or answering pretences. It is evident that tis the designe of many to pull down the Ministers of the Gospel (and I wish the State looke to it; for the same men upon my knowledge that are *Church-levellers*, are in their principles *state-levellers*, and *both* these designes do *creep* on *hand in hand*:) And they do methodically pull down the *Ministry* first, because Ministers (I speak of *unroyalized*

Miniſters) keep up the Magiſtracy upon foundations of conſcience. Then for their *artifice* of demoliſhing, it is as exact to their ends, as their *method*. 1. Their black *mouthes* cry out without diſtinction againſt *black coates* (denying us the liberty of the Goſpel, yea their own liberty, that every man may chooſe his own cloathes, or colours, but tis ſuſpected that *Ambition* is the bottome of this. They have a minde to become Preachers; and therefore would have all men cladd ſo as their colours might not wonderfully (in the eyes of the Auditors) ill become the Pulpit. Yet this is obſervable in many of them, that whiles we have changed into gray, they to accomadate themſelves for the Pulpit, have put themſelves into black. 2. Their illiterate tongues cry down *learning* (they might as well bid all men put away their reaſon, and the Commonwealth to become an illiterate barbarous heathniſh Nation, not able to talke with other Nations.) But what is thought by wiſe men to be in the belly of this? Even *pride*, that they might be equall with others, and not be deſpiſed for their ignorance. Yet this the preſent trade of Book-ſellers will demonſtrate to you,

that

that they buy up all the Engliſh learned Commentaries; and when put to it, then they come to ask us the *Greek* and *Hebrew* of ſuch or ſuch a place of Scripture. 3. Their greedy throats declaime againſt *maintenance* of Miniſters: but tis too plain, tis out of *coveteousneſſe* to ſave their owne purſes, whiles they are but *Auditors*: But when they become *Preachers*, they can take it, *indent* for it, ask for it, and ſue for *augmentations*. We can give inſtances if required.

Let not my innocent heart be miſ-conſtrued. Let thoſe men that are honeſt, ſound though *un-bred Scholars*, or *tradeſmen*, or, *&c.* who have able parts, are well gifted, and apt to teach, being judiciouſly *tryed*, and orderly *emitted*, preach the Goſpell with all my heart, I thinke they will do more good then the ſtate-oppoſing, or Heterodox learned. But withall, there is no *rule* nor *reaſon* that well-affected, honeſt, learned able orthodox Scholars, entring into the Miniſtry, ſhould be prejudiced for their *parts*, *clothes* or *maintenance* contrary to the allowance of the Goſpell.

To that at the letter [I] *touching exploding Gods gifts, by calling them extraor-*

din.

dinary; *I answer*, it is a speech full of *ignorance* and *unjustice*. For are all the things which the Scriptures call gifts of the spirit equal? Were *Bezalel* and *Ahalibs* gift of the Spirit to *work in Wood and Mettalls*, equall to the *graces of the spirit* that were in *Caleb* and *Joshuah*? Or is that operation of the spirit *hatching* (as the Hebr. word signifies) *upon the face of the waters* in the creation, *Gen.* 1. 2. equal with that in *John* 3. regenerating, & making men spiritually to be born again? were those *eluminations by the spirit* in those Apostates & Hypocrites, *Heb.* 6. 4. Equal with *conversion & Salvation* wrought in the true beleiving Jews, *v.* 9. were all the gifts of *Moses*, the *Prophets* and *Apostles* of no higher stature then the sanctifying parts of ordinary Beleivers? or is *sanctifying Grace* so low a thing as *human learning?* And if all these are not *equall* and common to all Beleivers, then surely some of them are *extraordinary*; *Paul* prayeth, *Phil.* 1. 10. That the *Philipians may approve the things that are EXCELLENT* and exhorts the *Corinthians*, 1 *Cor.* 12. 31. *Covet earnestly the* Best *gifts and promiseth to shew them a more* Excellent way. Should seem all gifts are not equall. And if so, then it is no *exploding* but *applauding* the gifts of God

God, to call them that are not common & ordinary by the name of *extraordinary*, even as we from our Soules, looking upon all humane learning by it self as a mean thing, do desire and beg of God all the Gifts that we know we may lawfully ask, as well for our salvation, as Ministration; yet when we have prayed, & done all we can, we then do out of much and sad experience, sigh forth that of the *Apostle* touching the *sufficiency* of a Minister, *who is sufficient for these things?*

We have now done with our *Antagonist*; only we must give a touch upon some answers with which hee imagines he hath satisfied those objections that lay in his way, and then farewell.

Obj. 1. If there be not a succession of a true Mnistry, Christ may seem *unfaithfull*. *Seek.* Christ is not unfaithfull, because 1. 'tis said, *Mat.* 28.20. *Teach the Nations to observ all things* WHATSOEVER I COMMAND YOU. Tis said to *Ely*, 1 *Sam.* 2. 30. &c. *I said that thy house, and the house of thy Father should walk Before mee* (that is, to Minister at the Tabernacle) for ever (*Exod.* 28. 1. 41. 43. *Exod.* 40. 13. 14.) *But now be it far off from me. For them that honour me, I will honour, and*

they

they that deſpiſe me, ſhall lightly be eſteemed. The ſame may be ſeen of Nadab *and* Abihu, *Levit.* 10. 3. The *externall condition* of Beleevers may be changeable.

Reply. 1. Thoſe words, *Math.* 28. are not the condition of Chriſts being with a ſucceſſive Miniſtry, but the *Commiſſion* of his Miniſters.

1. Tis evidently ſo in the text. 2. As the Apoſtles had tranſgreſſed afore after their firſt call, *Math.* 10. All of them in flying, and in ſpeciall, *Peter* in *denying Chriſt*, and *Thomas* in doubting of his reſurrection, ſo after this, *Peter* and *Barnabas* greatly tranſgreſſed, and in relation to *Doctrine*, May in *ſome relation* to Doctrine, read the place exactly, *Gal.* 2. 11, 12, 13, 14. And *Paul* and *Barnabas* had a ſharp contention, ſo that they parted aſunder, *Act.* 15. 36. *&c.* Yet Chriſt forſook not them in their Miniſtry; For if *perfection* were the *condition* of the continuation of a Miniſtry; there had never bin any upon earth. 2. To that of *Eli* and *Aarons* ſons, notwithſtanding the *change* of Preiſts, yet God ſtill *continued a Preiſthood*; therefore this concludes not *for*, but *againſt* our Antagoniſt. 3. A Miniſtry to breed and feed Beleivers unto Salvation is not an externall thing, *Rom.* 10. 14.

&c.

&c. 4. This is mightily to be consider'd, that our *Antag.* affirmes not only the cessation of all *true Ministries*; but also by reason thereof, he asserts a cessation of all *true Churches*; this therefore implyes, that a true Ministry is a *spirituall necessary* to salvation in Christs ordinary way, and this affirming of the cessation of it to be the cessation of true Churches, layes a great imputation on Christs *faithfullnesse*. For our Antagonists *circumlocution* (as he acknowledgeth it) about the Lords promise to, or concerning the *Temple*, and yet that after he forsook it, and left it to be demolished; its easily nulled, in that the Temple was but a *materiall place* of stone, Timber, *&c.* and but a *type* in its signification. And when it was *first demolished*, yet God continued *Jeremiah*, *Ezechiell*, *Daniell*, *Haggai*, *Zachariah*, &c. of the Prophets. And the Church was kept in *Babylon* till *Ezra*, *Nehemiah*, *Zerubabell*, *&c.* returned, and re-built the Temple, and when it was demolished *the second time*, *John Bapt. Christ* and *Apostles* were come, and the *Jewish Church* was extant.

2. *Ob.* If this be true which hath been spoken, then we must expect more Apostles; but it is said, 1 *Cor.* 4. 9. That those were

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the last Apostles : Therefore there can be no ground to expect any more.

Seeker. 1. The word ἔσχατος, *Luke* 14. 9. is taken for the *lowest* or *meanest* ; as ἔσχατον τόπον, when you are bid to a wedding, sit down in the *lowest room*. So that place, 1 *Cor.* 4. 9. I thinke God hath set forth us the Apostles *last*, that is *lowest* or *vilest*. 2. If the Apostles word be to be taken for *last*, yet it doth not necessarily inforce it self to be understood of the last of what *shall be*, but of the last of what *hath been*.

As 2 *Pet.* 2. 20. tis rendred *later*, and 1. *Pet.* 1. 20. Tis said, Christ was made manifest in the *last daies* : and Heb. 1. 2. *God hath spoken to us in these last daies by his son*. Yet 1600. years are past, and yet the last daies are not come. 3. Nor were the Apostles so the last, as none should come after them, understanding them to be MESSENGERS SENT FORTH, as the term Apostle imports: For then I would enquire by whom the *out-casts of Israell* should be gathered, or the Nations converted to the faith of Christ, *Jer.* 32. 37, 38. *Jer.* 23. 3. *Mar.* 15. 10. *Mathew* 24. 14.

We reply to the third and last braneh first

first, *viz.* If our adversary in opinion understand by *Apostles*, only *Messengers sent forth*, then *this*, yea, and the *whole* controversie (if I mistake not him) is at an end. For *we* grant *such Apostles* to continue; and our *Antagonist* (I suppose) will grant that *Apostles* may congregat Churches who may dispence visible ordinances.

To the first particular of the word ἔσχατος *last*, we answer, it is a shameful thing to him that will pretend to skill in the *Greek*, but wants wit to use it. Where is the place of Scripture, Where is the classick *Greek* Author to shew us, that the word or term ἔσχατος immediately by it self in its native sence and acception signifies *lowest* and *vilest*? we know none such. Or doth our *Antagonist* think it so signifies, because our Translators render ἔσχατον, *last*, in conjunction with τόπον, *place*, and at a feast, by the phrase *lowest place*? This were a grosse inference: words in conjunction with others termes may *intimate* that which of themselves they do not signifie, but with other tearms the contrary. The *last place at a feast* because of *custome*, doth *imply* the meaner or viler sort of people: But not universally, because the *Master* usually sits there, and his better guests that come lagg. But in our

our going at a *funerall* according to the rule of *Heralds*, the worthyeſt have the laſt place, next the Corps, and the meaneſt people go formoſt. So a Commander is in the rere of a regiment, troop, or company. If becauſe *laſt* joyned with a *place at a feaſt* ſignifies *vileſt*; then by as good inference, becauſe *laſt* joyned with *Heaven* (ἔσχατον οὐρανὸν, as the Greek Philoſophers ſpeake) ſignifies the *ſupreameſt* Heaven, that therefore it ſignifies *moſt ſupream* or *cheif*, and joyned with Apoſtles might ſignifie the *ſupream or cheif Apoſtles*, or that they were ſet forth *as cheif and ſupream*. And ſurely our *Antagoniſt* hath afore he was aware, granted little leſſe. For he ſaith, that the *laſt garment*, and *newest garment* are Synonimaes. And ſure enough, the laſt and neweſt garment *is, and is accounted* the better garment. All that I intend in this, is, that the word *laſt* (notwithſtanding our Antagoniſts circumlocution) as joyned with *Apoſtles*, doth not, cannot ſignifie loweſt or *vileſt*, even as the Text intends no ſuch thing in thoſe words. But having ſaid the Apoſtles were ſet forth *laſt*, and as appointed to *death*, the Apoſtle proves this appointment unto death by the following

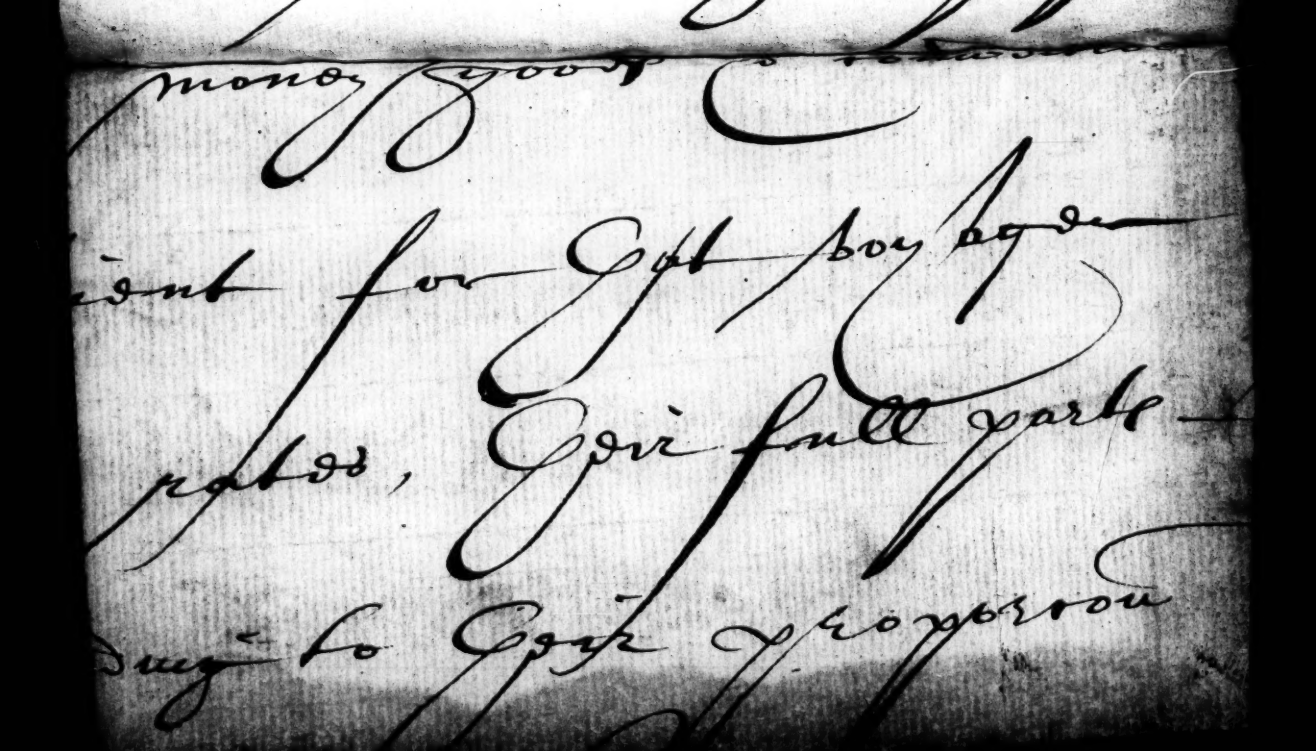
lowing description of those debasements and vilifyings that were abundantly cast upon them, which are the usuall preface and introduction to bring on Martyrdome. Whereas the other reading inferrs a *tautologie*, *idem per idem*: and a contradiction to the dignity of the Apostleship. For there lies the emphasis and accent (as I may say) upon the Apostles words; That we the *Apostles* though dignified with that *high office*, are yet for the testimony of the Gospel appointed to death; all manner of abasements making way thereunto; such abuses commonly imboldning people to trample such, when they are made the scorne of all.

To the second particular we answer. That *last dayes* in the *plurall*, signifies the last systeme, Epocha, intervall, or terme of time according to that common distinction, familiar with the *Hebrewes*, that distinguish the age of the world into the time *afore* the law, *under* the law, and *after* the law. That *afore*, was the *first dayes*; that *after*, the *last dayes*, that *under*, the *middle dayes*. And therefore this phrase, *Last dayes* signifying one aggregate or collective thing, imports properly the last dayes of this corrupt sinfull world,

after which none shall follow. And so proportionably we may say of the *last things* of the Apostata, 2 *Pet.* 2. 20. (our translators rendering the word *latter* making no argument to us) do signify that those last things are the last of the race or condition of such an hypocrite, after which no other in this life followes. And therefore that destinction of the *last that hath been, not the last shall be*, is idle and vaine. For so we may say of every unit in any number of persons, times, or things, that 7. is the last after 6, preceding, but not the last of 10.

3. More being to follow, and so render any account, succession, or, *&c.* ridiculous or vainly uncertain. For so is the result of this distinction, the twelve or thirteen Apostles (adding *Matthias* and *Paul*) were the last Apostles, yet not the last Apostles. Therefore it is Confuted, with its own absurdity. It is said that the *appearance of Christ* shall be the conversion of the Jews, *Zech* 12. *Rev.* 1. *&c.* But no mention of extraordinary Apostles yet to come. I have done with our Antagonist; the rest of his solutions to other objections being so weak as renders them inconsiderable; or else so inconsistent as that they confute themselves.

These

These things I commend to the consideration of the regular Churches, from much *xperience* as well as *rule*; but selfe-willed, and self-interested and selfe-conceited men will cavill at any thing. *But if any man seem to be contentious we have no such custome, nor the Churches of God.*

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